

True Christianity :
From the first Speaking of
CHILDREN,
Until they come to the
HOLY COMMUNION.

I. Lessons and Prayers fitted
to the Understanding of Lit-
tle Children.

II. The Plain Substance of the
CHURCH CATECHISM, and
Prayers, for Children, and the
Weakest of Riper Years.

III. An EXPOSITION of the

CHURCH CATECHISM, made
plain to vulgar Capacities ;
and Prayers taken out of the
COMMON PRAYER, and Ex-
plain'd.

IV. A plain EXPOSITION of the
Orders of CONFIRMATION
and the HOLY COMMUNION.

ALSO A

DISCOURSE
OF
CONFIRMATION,

SHEWING

The DIVINE INSTITUTION of it, and the
Honour due to it.

By THOMAS COLBATCH, a Presbyter of the
CHURCH of ENGLAND.

DEUT. vj. 5, 6, 7.

L O N D O N :

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From the first meeting of

Uddell, Inc. v. ...



ALSO

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DATE _____

Without due to it

CHURCH of ENGLAND.

DEPT. OF AGRIC.

10. D. M. J.

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TO THE READER.

W*Hatsoever is thy Practice, the Everlasting Salvation of thy self, or of thy Children, requires Care, and Diligence, and Discretion, answerable to the Worthiness of it. Daily food is as necessary for the Soul, as for the Body. And how often in a day the Souls of thy Children must be fed, thou art told by the Commandment Deut. vi. 7. Thou shalt teach these words diligently unto thy children; and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And a little at a time, as line upon line, (Isai. xxviii. 9, 10,) is both the speediest way of teaching little ones, and also no hindrance to other business. But be sure, as far as in thee lies, that, by often, not long repetitions, they keep what they learn, and bring forth fruit with patience.*

11

REAR.

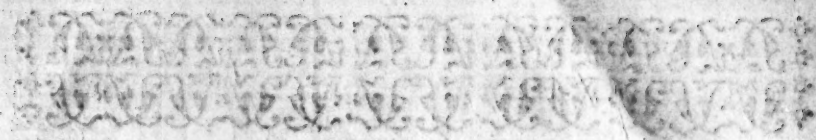




A

P R A Y E R.

OLORD JESUS CHRIST, who dost earnestly Command us to suffer little Children to come unto Thee, and to take heed that we despise not one of these little ones; Blessed be Thy Holy Name for Thy Loving Kindness to them. And give us Grace, we humbly beseech Thee, to bring all our Children Worthily unto Thy Holy Baptism; and to give all Diligence, both to Teach them to Believe in Thee, as soon as they are able to learn, and to Bring them up to Grow continually in Grace, and in the Knowledge of Thee, our LORD and SAVIOUR Amen.



PRAYER.

O LORD, IESUS CHRIST, who
hast earnestly Commanded us to
utter little Children into Communion Thee,
and to take heed that we despise not
one of these little ones; Blessed be Thy
Holy Name for Thy loving Kindness
to them. And give us Grace, we
humbly beseech Thee, to bring all our
Children Worthily unto Thy Holy
Baptism; and to give all Diligence,
both to Teach them to believe in
Thee, as soon as they are able to learn,
and to bring them up to grow con-
stantly in Grace, and in the Knowledge
of Thee, our Lord and Saviour
Amen.

CORRECTIONS.

Such as the Reader may readily make, are here omitted.

- P**AGE 19, *b*, read *John* 15. 4, 5.
 P. 20, *n*, line 7, *r*. *Ch.* 6. 23.
 P. 41. Answer 7, *e*, *r*. *Matth.* 28. 19, 20.
 P. 44. *A.* 21. *a*, *r*. See 7 Q.
 b, *r*. See Baptism, 2 Q.
 A. 23, *a*, *r*. *Matth.* 28.
 P. 45, *f*, *r*. 1 *Cor.* 12. 25.
 P. 48, *A.* 15, *r*. *Rev.* 1. 8.
 P. 54, *l.* 2. *r*. *Luke* without *b*.
 P. 55, paragraph 3, *l.* 9, *r*. *b* *Luke*.
 P. 72, *A.* 28, *b*, *l.* 15, *r*. *Acts* 5. 31.
 P. 74, par. 6, *l.* 6, *r*. *Luke* 5. 34;
 l. 10, *r*. *ver.* 36.
 l. 11, *r*. to 22.
 P. 76, *A.* 32, *a*, *l.* 7. *r*. *Ch.* 15. 33, 35.
 P. 85, *A.* 64, *r*. soberness, *r*. habit *d*, apparel *e*.
 P. 91, *A.* 8, This is to obey him as we ought to do, is to
 be read in the margin of *A.* 9.
 P. 93, *A.* 21, *r*. 1 *John*.
 P. 97, at the bottom, *r*. 50 Q.
 P. 101, last *l.* *r*. *d* 32 Q.
 P. 104, *A.* 2, *r*. *Holy Ghost*, *e*.
 P. 105, last *l.* of margin 1, *r*. 3 (34).
 P. 123, par. 3, *l.* 1, *r*. The right;
 par. 6, last *l.* *r*. 14, 15.
 P. 124, par. 2, *l.* 3, *r*. And this our joining
 P. 129, *l.* 6, blot out &c.
 P. 135, *c*, *l.* 5, *r*. Answer of
 To be learned after the Catechism.
 P. 188, in the Lord's Prayer, *h* heaven, *o* Give us

In the Discourse of Confirmation.

- P. 22, in the Greek, *r*. *διαφυγὴ τῶν
 ἐν τῷ αἵματι
 τοῦ Χριστοῦ*;
 P. 23, par. 2 of St. Jerom, *r*. *excurrat*.

ADDITIONS.

A Considerate Review will add to the imperfect Perfection of all Writings of men. Therefore these Additions are here set.

PAGE 22, to the margin of *Answer* 28, add, The afore-said Reason is what is requir'd for the Baptism of Infants. But the Authority whereby they are Baptiz'd, and whereby that Reason is requir'd for their Baptism, is the Commandment of Christ, *Matth.* 28. 19. *John* 3. 5, 6, to Baptize all that are born of the flesh, in the Name of the Father, and of the Son, and of the Holy Ghost; that they may be born of the Spirit, and enter into the Kingdom of God.

P. 23, *A.* 31, *o.* read *John* 7. 37, 38. *Cb.* 14. 15, 16.
p. *Acts* 2. 38. *Cb.* 26. 17, 18.

P. 27, to the margin of *A.* 35, add, But all that partake of it are commanded to it in Remembrance of Christ's Body broken for us, and his Blood of the New Testament shed for us for the remission of sins: to Examine themselves before they partake of it; and to Discern the Lord's Body.

And it is not, *Heb.* 5, 6 *Cb.* reckon'd with the Sacrament of Baptism, among the first Principles, and the Foundation, and the Milk of Babes. But it is one of the mysteries of Perfection, and Strong meat that belongs to them that are of full age.

The Law of the Passover (which *Ex.* 12. 3, 4, requires it to be eaten according to the number of souls in every house) does no more require children to partake of the Lord's Supper, (altho' it was ordain'd instead of the Passover) than it requires us to partake of it only at *Easter*, in the evening, and at the Mother Church, and to use only unleavened bread. And it is not the Law of Circumcision, but the Commandment of Christ, that requires the Baptism of Infants, both males and females, as well before, as on the eighth day. See before, the first addition.

Whatsoever is Typified by childrens eating of the Passover, or of any other Sacrifice, is fulfill'd in their being Baptiz'd into the Death of Christ, and thereby made partakers of that Sacrifice; and by Prayer and Thanksgiving for them for the sake of the same Sacrifice.

As to the practice of many Christians, both now, and in ancient times, in giving the Lord's Supper to children and Infants: that having no sure foundation in the Holy Scripture, is no rule for us; any more than the belief and practice of many other errors, ever since quickly after the first preaching of the Gospel. From some of which errors, even the best and the most learned of the true Church have not been free.

What is related by *St. Cyprian* of a child utterly refusing to receive the wine of the Sacrament, and vomiting it out, when it was forc'd into her mouth; who had been brought by her nurse to eat of the sacrifice of idolaters: if that refusal and disturbance of the Child was any more than a natural accident; it can prove no more, than that where God was merciful to those that with a good meaning gave the Lord's Supper to children, he would not bear with their being partakers of the table of devils.

What I have here written, and at the end of the margin of *Ans. 33*, I have thought needful to make good the Title, True Christianity; in Answer to an Essay in favour of the Ancient Practice of giving the Eucharist to Children.

Concerning that Essay it is to be noted, that the Author in the Preface, and at the end of Part 3, confesses that he had not a settled belief of what he undertakes to prove. And therefore it was ill done, however he might mean well, to sow the seed of causeless divisions in the Church, where there are so many already.

P. 46, A. 3, to *Heb. 11. 3, 6.* add, As for the wicked blasphemy of those that say, There is no God. The reason of it is in the words Christ, *John 3. 19.* And the best answer to it is *Cb. 7. 17.*

And the same reason and answer Christ applies to those he condemns for not believing his Word.

A. 5, †, read in the margin, He is also the Father of all men, in Creating, Redeeming, and calling to Repentance all men. 1 *Tim. 2. 4, 5, 6.* And he is the Father, that is Creator and Preserver of all things.

P. 52, A. 27, to *Rom. 10. 9,* add, So confess and believe, as to do accordingly, that is believe and obey all the Word of Christ; whom, by raising him from the dead, God has declared to be our Lord, *John 20. 28, 31. Acts 17. 31. Rom.*

1. 4.

P. 58, A. 43, read *Mark 16. 15, 16,* compared with *Luke 24. 46, 47.*

P. 75, l. 2, add in a margin to the Birth of Christ *, * Here may be added, and the three Holy days that follow it, or rather

ther all the twelve days. But such things are to be done by the Authority of the Church.

P. 76, A. 35, a, add, 1 Cor. 14. 16.

P. 187, near the bottom, read, obey faithfully

Mercies: And in humbly praying for his Grace and Forgiveness, to believe stedfastly all the Promises of the New Testament sealed with his Death.



LESSON
 Christ to be our Lord, John 14. 28, 29, 30, 31. Rev.

P. 188, A. 15, read, that to 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

P. 189, A. 1, add in a margin to the Right of Christ, 1. Here may be added, and the true Holy day that telleth us on that



LESSONS and PRAYERS

FITTED TO THE UNDERSTANDING

O F LITTLE CHILDREN.

Question.



HO made you?

Answer. God made me.

Q. Where is God?

A. God is in heaven, and here, and every where.

Q. Who gave you every thing you have?

A. God gave me every thing I have.

Q. What must you do for God?

A. I must love God most, and be a good child.

Q. What will God do for you, if you love him most, and be a good child?

A. If I love God most, and be a good child, then he will bless me, and give me every thing that is good for me: And when I die, he will take me to heaven, where I shall have all the best things.

Lessons and Prayers

Q. What will God do if you be naught?

A. If I be naught, then God will not bless me. And when I die, he will send me to hell, where I shall be tormented in fire.

As soon as children can speak, their only Prayer is to Ask blessing: which the Father and Mother ought to give Reverently Standing. If there be a Grandfather, or a Grandmother in the family, their blessing ought to be ask'd first.

As soon as thy children can be made to understand any praying to God, teach them such short
a. John iv. 24. Thanksgiving and Prayer, as they can understand *a*, and say heartily, such as these.

A Thanksgiving and Prayer for a little Child.

I thank God for making me. I thank God for giving me every thing I have. I thank God for keeping me from hurt. I pray God bless me, and make me a good child. I pray God bless (my Grandfather, and my Grandmother, and) my Father, and my Mother, and my Brothers and Sisters, and every body.

Or thus.

My Father in heaven, I thank thee for making me. I thank thee, &c. I pray thee to bless me, and &c.

As soon as thy children can be made sensible that their faults displease God, let them be carefully taught to be sorry, and very sorry for displeasing God, their Best Father. And teach them the answers to these questions.

Q. What

for little Children.

Q. What must you do that God may forgive your faults?

A. I must be very sorry for displeasing God, my Best Father. And I must tell all my faults to him with a sad heart, and beg of him to forgive me. And I must do all I can to be good.

Q. What else must you do that God may forgive you?

A. For my faults against my Father, or my Mother, or against any body else, I must ask them forgiveness. If I have stolen any thing, I must bring it again. If I have told a lie of any body, I must tell the truth. And I must forgive every body that has done me any wrong. *Be not over scrupulous in trifles.*

Q. When you have done all that God may forgive you, what must you do then?

A. I must be sure that God will forgive me for Jesus Christ's sake *b. Mark xvi 15, 16. Luke xxiv, 47.*

Q. Who is Jesus Christ?

A. Jesus Christ is God's own Son, and our Great King in heaven, next to God *c.*
d. As he is man. And he is God in heaven, and every where, as Great as his Father, *Phil. ii. 5 to 12.*

Q. Why will God forgive you for Jesus Christ's sake?

A. Because Jesus Christ was kill'd *d.* for our faults, to save us from God's anger *e.*; and because he prays to God to forgive us and bless us *f.*
d. As he is man. *e.* Matt. xxvi. 28. *f.* Rom. viii. 34. Heb. vii. 25.

When thy children have learn'd to be sorry for displeasing God, their Best Father; then let them before their Thanksgiving and Prayer, sorrowfully confess their faults to God.

A Con-

*Lessons and Prayers, &c.**A Confession for a little Child.*

I have been a naughty child. I have — (*Here let him confess his faults*) I pray God forgive me, and help me to do so no more.

Or thus.

My Father in heaven, I have been a naughty child. I have — I pray thee forgive me, and help me to do so no more.

And with his Thanksgiving let him say, I thank thee most of all for giving thy own Son to be kill'd for our faults, to save us; and for helping us to do what thou wilt have us do; and for bringing all that love thee to heaven.

When they receive any particular blessing, let them give thanks for it. And let them pray for any blessing they want.

Be sure let them understand, and be sensible of every thing they speak to God. To this end, let children always use childrens language. By no means suffer them to prate before God any thing that they do not understand, how common soever it be. The custom of the world is no excuse for such rudeness. As they know what they say, when they ask their Father or Mother for any thing; so they may be taught to understand what they say, when they pray or give thanks to God.

Their Graces may be these.

Before meat.

*g. Matt.
xv. 36.*

I thank God for our meat and drink g.

As

xxvii. 35.

After meat.

I thank God for our (my) breakfast, dinner, supper. Remem-

Remember who it is that we speak to, when we pray. Therefore take care that both thy self, and thy children, and thy servants speak unto God with all Decency and Reverence. And abhor every thing that is otherwise.

In the morning, when thou art dress'd and wash'd, and the room where thou prayest is set in as decent order as it may be; and in the evening, before thou art drowfie, or hast begun to undress thy self, kneel Decently upon thy knees *b*, without *b. Luke* any thing under them, except there be a necessity *xxii. 41.* for it. And humbly offer up thy Prayers to Almighty God. And see that thy children and servants do the same: But withall take care, that thou and they be fit and prepared for Prayer *i. See i. Heb. xii. 24* Question of the following Catechism, and the 28, 29. Commandments 18, 19, 20 Questions.

Such Lessons, and Prayers, and Graces, as are here for little children, may be taught to such ideots of any age, as have no more understanding than they.

And the following Catechism may be an Exposition of the Church Catechism for the weakest sort of riper years, of vulgar understanding.

All sorts of little ones, whether in age or in understanding, have surely a right to the Commandment of our Saviour, *Matt. xviii. 10. Take heed that ye despise not one of these little ones.*

Therefore all such must be taught with all Diligence and Tenderness, all they are capable of learning and doing for the Service of God, and the Salvation of their Souls.

THE

THE
PLAIN SUBSTANCE
OF THE
CHURCH CATECHISM;
AND
PRAYERS, for CHILDREN, and the
weakest of Riper Years.

I. Question. **W**HAT is your name? Answer.

II. Q. *Who gave you this name?*

A. My Godfathers and Godmothers when I was Christen'd.

III. Q. *What were you made when you were Christen'd?*

One that belongs to Christ. A. Then I was made a Christian, and God's child, and an heir of heaven a.

a. Gal. iii. 26, 27, 29. IV. Q. *What must you do to be a Christian, and God's child, and an heir of heaven?*

b. 1 Pet. iii. 21. A. I must leave all naughtiness b, and believe God's Word c, and do all that God commands me d:

e. Mark xvi. 15, 16. as my Godfathers and Godmothers promis'd for
d. Matth. xxviii. 19, me, when I was christen'd.

20.

V. Q. *What*

V. Q. What is God's Word that you believe of God?

A. I believe God is our kind Father, and the Mighty Lord and Maker of all the world *e.* *e. Heb. xi. 3, 6.*

VI. Q. What is God's Word that you believe of Jesus Christ?

A. I believe Jesus Christ is God's own Son, and our Lord *f.*

f. John xx. 31. Because he is God's own Son. Therefore he is God, John i. 1. ch. v.

17, 18. But he is in a wonderful manner the same God that his Father is, Rev. i. 8, 11,

17. And his Father does all things by him, 1 Cor. viii. 6. Ephes. iii. 9. g. Matth. i. 18,

22, 23. So he is also a man. b. 1 Cor. xv. 3. And was buried; that he went down into hell: that is, he went into

the condition of the dead in the grave. Psalm lxxxix, 47, in the Common Prayer Book. The plain meaning is, notwithstanding

he was alive again so soon, he was in his grave truly dead without his Soul. John xix. 33, 34, 35. The

water shew'd that he was wounded at the heart, and therefore truly dead. i. 1 Cor. xv. 4. k. Mark xvi. 19. l. Heb. vii,

25. m. Matthew xxviii. 18, 19, 20. Rev. ii. & iii. Chap. v. Matth. xxv. 31 to the end.

I believe he was, by the power of the Holy Ghost, bred and born of a Virgin *g.*

I believe he died nail'd to a Cross for our faults *h.*

I believe he was alive again within three days *i.*

I believe he went up into heaven, and is at God's right hand *k.*, a praying for us *l.*; and is King over all the world, taking care of us *m.*

And I believe he will come at the end of the world to bring all God's children to heaven, and to send all naughty people into everlasting fire *n.*

VII. Q. What is God's Word that you believe of the Holy Ghost?

A. I

A. I believe the Holy Ghost, God's own Spirit *o* does help all God's children to do all that God commands *p*.
o. 1 Cor. ii. 10, 11. Therefore he is God; (*Acts* v. 3, 4. 1 Cor. vi. 19.) as a man's spirit is the man himself. So the Holy Ghost is the same God that the Father and the Son are. 2 Cor. iii. 17. They are three Persons, but one God. *Matth.* xxviii. 19. *Exodus* xx. 3. *p.* *Luke* xi. 13. *Ephes.* v. 9. God the Father and Jesus Christ do send to us the Holy Ghost, *John* xv. 26.

And they do, and speak all things by him, *Job* xxvi. 13. *John* xvi. 13, 14, 15.

VIII. Q. *What is God's word that you believe of God's children?*

q. *Mark* xvi. 15, 16, None that do or may know the Truth can be sav'd without it. *r.* *Acts* ii. 42, 44, 45, 46. *Heb.* x. 24, 25. chap. iii. 13. *s.* *Luke* xxiv. 47. 1 Cor. xv. 3. *t.* *John* v. 28, 29.

A. I believe we must be all true Christians *q*, and serve God lovingly together, and do good to one another *r*.

I believe God forgives all our faults for the sake of Christ's dying for us *s*.

I believe God will at the end of the world take us out of our graves *t*.

And I believe we shall live and be blessed for ever and ever in heaven *u*.
u. 1 *Pet.* i. 3, 4.

IX. Q. *What is God's word that you believe of our Souls when we die?*

x. *Luke* xxiii. 43. *z* Cor. v. 1 to 9.
y. *Luke* xvi. 22, 23.

A. I believe when we die God takes the souls of his children into heaven *x*; and sends the souls of naughty people into hell *y*.

X. Q. *How must you believe God's word?*

A. I must believe God's word so as to do all that he commands me *z*.
z. *Jam.* ii. 19, 20.

XI. Q. *What*

of the Church Catechism.

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XI. Q. *What does God command you to do ?*

A. God commands me to love him with all my heart, and with all my might ; and to love every body as well as I would have him love me *a.*

a. Matth. xxii. 36 to 41.

XII. Q. *What does God command you to do for the love of him ?*

I. Commandment.

b. Levit. xx. 6. Deut.

xviii. 10 to 15.

c. Mark xvi. 15, 16.

d. Matth. x. 28 to 34.

e. Matth. x. 37, 38, 39.

f. Psalm xcvi. 6.

g. 1 Thes. v. 17, 18.

h. Tim. v. 5. 2 Tim. i. 3.

i. Prov. iii. 5, 6, Jer.

xvii. 5. Mark. x. 24.

j. Psalm. cxii. 9.

k. Ezek. xlii. 23.

l. 2 Pet. i. 5. ch. iii.

17, 18.

m. Gen. xviii. 19.

Deut. vi. 7.

A. God commands me not to serve the devil *b* ; to believe God's word *c* ; to fear *d*, and love him more than all *e* ; to kneel down with fear *f*, and give him thanks, and pray to him for all good, every day and night *g* ; to put all my trust in him *h* ; to have a great regard to his Name *i* ; and all things that belong to him *k* ; and carefully to learn and do his Word more and more as long as I live *l* ; and carefully

to teach all that belong to me *m*.

XIII. Q. *What else does God command you to do for the love of him ?*

n. Deut. iv. 15 to 19.

o. Levit. x. 1, 2, 3.

p. Matth. v. 33 to 38.

James v. 12. Lying

brings us to forswear-

ing and vain swearing.

q. Except works of

holy days ; as works

of mercy, (Matth. xii.

11, 12, 13.) and ne-

cessity, (Luke xiii. 15.)

and dressing meat for the day ; (Exod. xii. 16.) but not ma-

king bread, chap. xvi. 5, 23.

II. A. God commands me not to serve him with pictures *n* ; nor to serve him any wrong way *o*.

III. Not to forswear my self, nor to swear in talking, nor to lie *p*.

IV. And to do no work on the Lord's day *q* ; but to

serve

The Plain Substance

r. *Luke* iv. 16. *Acts* xx. 7. *Rev.* i. 10. The Lord's day is a day for the Service of the Lord.

I must serve God at church morning and evening; (*Luke* i. 10. compar'd with *Exod.* xxx. 7, 8. *Acts* ii. 15. and chap. iii. 1. compar'd with *Exod.* xxix. 38, 39.) if I can, every day; (*Luke* ii. 37. *Acts* ii. 46.) then to be sure every Lord's day and holy day. s. The duty of every day; then much more of the Lord's day. See Question 12, note g.

XIV. Q. *What does God command you to do for the love of every body?*

t. *Lev.* xix. 3.
u. *Col.* iii. 18 to 23.
Heb. xiii. 17. *1 Pet.* ii. 13, 14, 18. chap. v. 5.
x. *1 Tim.* v. 4. I must succour them in their need, with the best I have, and in the best place in my house.

y. *Lev.* xix. 32.
Rom. xii. 10.
z. *Heb.* 12. 14. Just and necessary corrections, punishments, defending our selves, and wars are not forbidden.

a. *Lev.* xix. 17, 18.
b. *Matth.* v. 22.
c. *Matth.* v. 43, 44.
d. *Matth.* v. 28, 29, 30.
Eph. v. 3 to 8.
e. *Deut.* xxi. 18 to 22.

Luke xxi. 34. Gluttony and drunkenness bring us to whoredom.

XV. Q. *What else does God command you to do for the love of every body?*

f. *1 Cor.* vi. 8, 9, 10.
g. *Lev.* xix. 35, 36.
h. *Eph.* iv. 28.

v. A. God commands me to love and fear t my Father and my Mother, and all that have any power over me, and to do as they bid me u; and to succour my Father and Mother x; and to pay respect to all my betters y:

vi. To hurt or vex no body z; to have no spite nor hatred in my heart a; nor to be angry without a cause b; but to love and forgive every body, friend and foe c.

vii. To do no whoredom, nor any wantonness in word or deed, or in my heart d; nor to be a glutton nor drunk e.

viii. A. God commands me not to steal nor cheat f; but to be honest g, and give to the poor h:

To

ix. To tell no lies of any body *i*, nor spiteful truth *k*, nor to give bad words *l*.

x. And not to desire other folks things; but to learn and work to get my living *m*.

Here is to be remembered, that the keeping all the Commandments is not only for the love of God and our neighbour, but also for the true love of our selves. Deut. x. 13.

XVI. Q. You have done many faults against God's Commandments. What does God command you to do, that he may forgive you?

n. Psalm cxix. 59.
Lam. iii. 40.
o. James iv. 8, 9, 10.
Deut. xxxii. 6. Joel ii. 12, 13. *p*. That is tell with a sad heart.
q. 1 John i. 9. Lev. xvi. 21. *r*. Mat. vi. 12. *s*. Mat. xxii. 36, 37, 38. *t*. John xiv. 15.

A. God commands me to think of all my faults I can find *n*; and to be very sorry in my heart for displeasing my wonderful Good Father *o*; and to confess *p* all my faults to him *q*, and beg of him to forgive me *r*; and to do all I can to love God *s*, and do his Commandments *t*.

XVII. Q. What else does God command you to do, that he may forgive you?

u. Matth. v. 23 to 27. God is the judge, that will punish him that neglects to seek forgiveness, and make amends for the wrong he has done.

x. Matth. vi. 14, 15.

A. For my faults against my Father or my Mother, or against any body else; God commands me to pray them to forgive me, and to make them the best amends I can *u*. And he commands me to forgive every body that has done me any wrong *x*.

XVIII. When you have done all that God may forgive you, what must you do then?

B

A. I

y. Rom. iv. 5, 24. **A.** I must believe that God will forgive me for the sake of Christ's dying for our faults *y.*
25. I believe God will surely perform his promises to forgive me (*ver. 24. Luke xxiv. 47.*) for the sake of Christ's Dying for our sins: because God raised him from the dead to call us to, and give us the same forgiveness, *Act. v. 31. chap. xxvi. 17, 18.* This forgiveness is granted as soon as I have begun to repent truly. *2 Sam. xii. 13. Luke xv. 20. chap. xix. 8, 9.* Provided I am not slack to perform my whole duty, *Luke ix. 62.*

XIX. Q. *Let me hear how you confess your faults.*

A Confession for a Child.

z. Because Christ died upon the Cross for our sins; and prays to God for our pardon. *Rom. viii. 34.*

a. Because Christ by Dying for our sins, bought for us grace to forsake them; (*Titus ii. 14.*) and prays to God for grace for us, *Heb. iv. 14, 15, 16.* See 25 Question.

Every day thou must confess with hearty sorrow the sins thou hast done that day.

Then God will forgive thee, as he commands thee to forgive thy brother, *Luke xvii. 3, 4.* If thou hast done any great sin, or any wilful sin, whether great or small: as soon as thou dost think of it, thou must be earnestly sorry for it, and confess it, and beg forgiveness. *Matth. xxvi. 75.*

On Fridays, or other Fasting days, once a week, if thou canst conveniently, (*Matth. ix. 14, 15. Luke ii. 37.*) at least once a month; and without fail on every solemn Fast day, thou must confess all the several sorts of the sins of thy whole life, that thou canst remember. *Lev. xvi. 21, 29. Joel i. 14. chap. ii. 12 to 19. Jonah iii.*

And remember always that the not doing any good, is sin, as well as the doing any evil. *James iv. 17.*

A. O God, my wonderful Good Father, I have done wickedly against thy Commandments. I have not done that I shou'd do: and I have done that I shou'd not do: (*Then I confess my several faults: and then I say*) I pray thee forgive me, I pray thee forgive me for Jesus Christ's sake *z.* And for his sake help me to do so no more *a.*

XX. Q. *You*

XX. Q. You cannot leave any of your faults, nor ^{b. John v. 4, 5.} do any thing that is good without God's help ^{b. You must therefore always beg his help c. Let me hear how you pray to God.} ^{Pbil. ii. 13. c. Luke xi. 9 to 14. Eph. vi. 18.}

A Prayer for a Child.

A. Our Father which art in heaven, make me and every body to love and fear thee more than all things. Do thou rule our hearts. And help us to do all thou wilt have us do. Give us that love thee what we have need of to day. And forgive us our faults: for we forgive others their faults against us. And let us not be tic'd nor driven to any naughtiness: but keep us from all evil doing. Thou canst do all we pray for: for thou art the Great King of all the world for ever and ever ^{d. Daniel ii. 37. e. Because by his Dying for the sins of all the world, he has bought for every one all that God sees good for him; and prays to God for the same. 1 Tim. ii. 1 to 7. Heb. ix. 12, 24. Psalm ii. 8. See 25 Question.} ^{Use this Prayer until thou dost well understand the Lord's Prayer.}

XXI. Q. Why do you say, for we forgive others their faults against us?

A. Because if we do not forgive others, God will not forgive us ^{f. Matth. vi. 14, 15.}

XXII. Q. What must you do when you pray to God?

A. Always when I pray to God I must give him thanks ^{g. Phil. iv. 6.}

XXIII. Q. Let me hear how you give thanks to God. ^{h. Col. iv. 2.}

A Thanksgiving for a Child.

A. Our most Kind Father, who dost give us all we have, I thank thee with all my heart for all thy

thy Goodness to me, and to every body. I thank thee for making us, and for keeping us from hurt, and for giving us meat, drink and clothes, and all we have. But I thank thee most of all for thy most wonderful love to give thine own Son to die upon the Cross for our faults, to save us; and for giving thy Holy Ghost to help us to do what thou dost command us; and for bringing all that truly love thee to heaven. And I pray thee for *h*. Because Jesus Christ's sake *h*, to make me and every body by his dy-as thankful as we ought to be for all thy Goodness to us.

bought for us power to keep God's Commandments. (*Titus ii. 14.*) and prays to God for grace for us, *John xvii. 20, 21. Psalm ii. 8.* See 25 Question.

XXIV. Q. *What must you do that you may be fit to pray and give thanks unto God?*

i. As Question 16, 17, 18. *k.* Psalm ciii. 1, 2. Psalm cxix. 2, 58, 145. *l.* Heb. xii. 28. *m.* Because he has promised it, *Matth. vii. 11. Mark xi. 24. John xvi. 23, 24.*

thing I pray for *m*, for Jesus Christ's sake.

XXV. Q. *Why will God do all you pray for, for Jesus Christ's sake?*

n. By sin we lost and forfeited all good, and fell into all evil, *Gen. ii. 17. ch. iii. 15 to 20. ch. viii. 21. Job xiv. 1, 4. Rom. v. 12. ch. v. 23. 2 Cor. v. 14.*

Therefore when our sins are forgiven for the sake of Christ's Dying for us, all good is given us again, and we are saved from all evil, as God sees fit. And therefore

Christ's

A. I must do all that God commands me to do for the forgiveness of my faults *i*. I must pray and give thanks heartily *k*, and with fear *l*. And I must believe God will do what is best for me in every thing I pray for *m*, for Jesus Christ's sake.

A. Because all we pray for are the forgiveness, and the blessings of forgiveness which Christ died for *n*, and prays to God for *o*.

Christ's Blood shed for the forgiveness of our sins, is called his Blood of the New Testament: Because in the same forgiveness are contain'd all the Mercies promised in the New Testament to them that obey all the Commands of it. For the sake of Christ's Dying for every man, (*Heb. ii. 9.*) God so far forgives every one, as to give him power to do what he expects from him, (*Rom. v. 6, 8, 10. 1 Tim. ii. 4, 5, 6.*) and to give him other good things and corrections to turn his heart to God. *Matth. v. 45. Luke vi. 35. Jer. v. 3, 24. Rom. ii. 4.* And every one that does what God expects from him, God fully forgives him, so as to give him all good, and save him from all evil, as God sees fit. *Heb. xi. 6. o. Heb. vii. 25. ch. ix. 12, 24.*

XXVI. Q. You said you were made a Christian, and God's child, and an heir of heaven, when you were Christen'd. How were you then made a Christian, and God's child, and an heir of heaven?

A. The Minister did pray with my friends for me *p*, and did wash me in token of my leaving my faults *q*, to believe *r*, and serve God the Father, and his Son Jesus Christ, and the Holy Ghost *t*. Then God for Christ's sake *u*. did forgive my faults *x*, and give me the help of the Holy Ghost to believe and serve him *y*.

p. *Matth. vii. 7.*
q. As I ought to leave them, with truly repenting of them, *Mat. iii. 6, 11. Acts ii. 38.*
r. To believe God's word, and so to believe his promises to forgive my sins, and give me the help of the Holy Ghost. See notes *x y*.
s. Do all God's Commandments to the best of my power, *Matth. xxviii. 19, 20.*
t. *Matth. xxviii. 19. Acts xix. 4. 1 Cor. i. 12, 13.* I must believe and serve God the Father, and his Son Jesus Christ, and the Holy Ghost: because every one of them is God; and because all Three have taught us the Word and Commandments of God, *Heb. i. 1, 2. chap. iii. 7 to 12. chap. x. 15, 16, 17.* And the whole Word of God is the Word of all Three. *John xv. 26. chap. xvi. 15. 1 Cor. ii. 10, 11.*
u. Because Christ Died for the forgiveness of our sins, (*Matth. xxvi. 28.*) and thereby bought for us power to leave them, *Titus ii. 14.* See 25 Question.
x y. *Titus iii. 5, 7. Mark x. 14.* Christ promises all the blessings of the Gospel to infants, (*Luke xviii. 15.*) by most lovingly calling them to him for his blessing, and by

declaring that of such, that is of them and such as they, is the kingdom of God. When I say in my heart, Then God for Christ's sake did forgive my faults, and give me the help of the Holy Ghost to believe and serve him, by saying so in my heart, I believe the promises of God made in Baptism.

XXVII. Q. *What faults had you before you were Christen'd?*

A. Our Great Grandfather Adam offended God *z*: And ever since we bring many faults with us into the world *a*: for which we are born under God's anger *b*.

XXVIII. Q. *But why were you Christen'd, when you could not think of leaving your faults, and believing and serving God?*

A. Because my Father and my Mother, and my Friends would teach me when I can learn, to leave my faults, and believe and serve God.

c. This is the plain reason why infants are Baptiz'd. As *Gen.* xvii. 12, those infants were to be Circumcis'd, who would be taught to serve the true God: so *1 Cor.* vii. 14, those infants are holy to be Baptiz'd, who will be taught to be Christians. The teaching the child is made more sure by the child's promising by his Sureties. For that promise binds both the Sureties, and chiefly the Father and Mother, to see the child taught; and binds the child to perform it as his own promise. Besides that the Father and Mother are bound to teach the child, and the child is bound to perform all that his Sureties promised, by the Commandments of God, *Deut.* vi. 6, 7. *Matthew* xxviii. 19, 20. *Mark* xvi. 15, 16.

XXIX. Q. *You say, when you were Christen'd, God did give you the help of the Holy Ghost to leave your faults, and believe and serve God. What must you do that God may give you more of the help of the Holy Ghost?*

A. When I have learn'd my Catechism so as to understand it, and Do what it teaches me *d*; then

I must learn to understand the Service of Confirmation *e.* And I must go to my Minister, for him to bring me to the Bishop to be Confirm'd *f.*

e. Eccl. v. 1. f. This is certainly

the Commandment of God. For a Great Increase of the Grace of the Holy Ghost, of the living water of Baptism (*John* iv. 1, 10, 14.) is promis'd to all Christians, chap. vii. 37, 38, 39, to the end of the world, chap. xiv. 15, 16. *Acts* ii. 38, 39; and the same is given in the Ordinary way, only in Confirmation. And *John* vii. 37, &c. Christ solemnly commands all Christians to come to him for this Increase of Grace. And by so doing he solemnly commands us to come to him by the way whereby he gives it, and performs the promise of it. *Acts* iv. 31, We are told how the promise was perform'd to those St. Peter spoke to chap. ii. 38, 39. And how it was perform'd in the Ordinary settled way to all others, we are plainly told, chap. viii. 14 to 19. chap. xix. 6. And this Confirmation is, *Heb.* vi. 2, one of the first principles of the doctrine of Christ, to be taught to babes, chap. v. 12, 13.

XXX. Q. What will the Bishop do to Confirm you?

g. Acts viii. 15.
b. Ver. 17. *Matth.* xix. 13, 15, we learn that Laying on of hands signifies blessing or praying for any one. *i. Luke* xi. 8 to 14. *k.* If I am duly prepar'd, and

A. He will pray for me *g*, and lay his hand upon me and bless me *b.* And I must pray heartily with him *i.* Then God will give me a great help of the Holy Ghost *l* to know *m* and do his Word *n.*

Rightly and Orderly take Confirmation. *l. Acts* viii. 17. *John* vii. 37, 38, 39. *m. John* xiv. 26. *n. Acts* iv. 31. *Eph.* v. 9.

XXXI. Q. What must you do before you are brought to be Confirm'd?

o. John 14. 15, 16. chap. 15. 2.
p. Acts 26. 17, 18.
q. Orderly and reverently do all I am order'd to do in the Common-prayer-book, and heartily pray with the Bishop. *1 Cor.* 14. 40. *Heb.* 11. 6.

A. I must see that I will do with all my power, all that my Godfathers and Godmothers promis'd for me *o.* And I must see that I truly repent of my faults *p.*

And I must believe that if I do as I shou'd do at my Confirmation *q*, God will give me

r. Heb. xi. 6. Luke xi.

13. John 7. 37. 38.

39. Acts 2. 38, 39.

s. Titus ii. 14. See 25 Question.

the help of the Holy Ghost promised in Confirmation *r*, for Jesus Christ's sake *s*.

XXXII. Q. *What must you do that God may always give you his forgiveness, and all his blessing?*

A. When I have learn'd my Catechism so as to understand it, and do what it teaches me *t*; and am ready and desirous to be Confirm'd; then I must learn to understand the Service of the Lord's Supper *u*. And I must often keep that remembrance of Christ's dying for the forgiveness of our Sins *x*.

XXXIII. Q. *What is the Lord's Supper?*

A. The Minister takes Bread and Wine, and blesses them by giving thanks *y*; and shews how Christ commanded them to be taken *z*, and breaks the Bread *a*; and prays for a Blessing upon our right taking them *b*.

y. For Christ's Dying for the forgiveness of our Sins; and for all the Blessings we have by his Dying for the forgiveness of our Sins; (of which Blessings the Bread and Wine are some. See 25 Question) and for Christ's ordaining this blessed Remembrance of his Dying for us. *z*. As Christ after giving Thanks commanded them to be taken in Remembrance of his Body broken for us, and of his Blood of the New Testament shed for us, for the forgiveness of our Sins.

a. 1 Cor. xi. 23, 24. *b*. Matt. vii. 7.

Then I must give thanks, and pray with him.

And I must take the broken Bread from him and eat it, remembering Christ's Body broken to Death for the forgiveness of our Sins *c*.

c. 1 Cor. 11. 24. This is the plain-meaning of Christ's Words, *This is my body which is given (broken) for you: this do in remembrance of me.* The words, *This do in remembrance of me*, do shew the same meaning.

And

And I must take the wine and drink it, remembering Christ's Blood shed to Death for the forgiveness of our Sins, promised in the New Testament,

d. Matth. xxvi. 27, 28. 1 Cor. xi. 25. This is the plain meaning of Christ's words, if we do what he commands in the New Testament *d.*

This is my blood of the new testament, or the new testament in my blood, which is shed for you, and for many, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me. For the bread is the Body of Christ, and the wine is the Blood of Christ, in the same sense that the Passover Lamb was the Passover. That Lamb was called the Passover, because it was eaten in Remembrance of God's Passing over, his Passing over his people when he slew the first-born of the Egyptians, (*Exod. xii. 11. to 15, 26, 27.*) and his delivering his people by that means from the bondage of the Egyptians, ver. 42. So the use of the bread and wine is to be tokens to help us to remember Christ's Body and Blood; the bread broken, given, and eaten, to help us to remember Christ's Body broken for us; and the wine pour'd out, given, and drank, to help us to remember Christ's Blood of the New Testament, shed for us for the Forgiveness of our Sins, *Exod. xiii. 9, 16.*

XXXIV. Q. What must you then remember to do?

A. 1. I that truly repent, must believe *e*, and be glad *f*, that God will give me the forgiveness, and all the blessings of forgiveness *g*, promised in the New Testament for the sake of Christ dying for us *b*.

e. Heb. xi. 6. f. Acts ii. 46. g. Grace, more and more Grace, everlasting Life, all that is good for us in this world, and deliverance from all evil. See Question 25. b. Luke xxiv. 46, 47. Tit. ii. 14. John xv. ii. John iii. 14, 15. Rom. viii. 32. Gal. iii. 13.

2. I must give the greatest thanks I can for the most wonderful Love of God *i*, and Christ *k*, in Christ's dying for us, and for all the blessings we have by his Death *l*.

This is Faith in his Blood, *Rom. iii. 25. i. In giving his only Son to die for us, 1 John 4, 10. k. In laying down his Life for us, 1 John iii. 16. l. Matth. xxvi. 30. Eph. v. 20. Col. 1. 12, 13, 14.*

3. And

The Plain Substance

3. And I must love God and Christ with all my power, for their most wonderful Love *b*; and do with all my power all they commanded us in the New Testament *i*.

b. 1 John 4. 19. *i.*
1. John. 5. 3. *k.* 1 Joh
4. 10, 11.

4. And I must love every body, as they have loved us, *k*.

XXXV. Q. *What will God do for you, when you keep this Remembrance of Christ's Dying for the forgiveness of our Sins?*

a. As 34. Qu. 1. For it is by believing God's Promises, that the truly penitent, obedient Christian, receives the Mercies promised, Mark 11. 24. Heb. 11. 6, 11. 2 Kings 7. 2. 2 Chron. 20. 20.

1 Cor. 10. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* By these words is meant, That the blessing and partaking of this bread and cup, is our partaking of Christ's Offering for for us his Body and Blood, (Heb. 10. 10, 12. that is, our joyning with him in his Offering for us his Body and Blood, by our solemn remembring it before God.

A. If I carefully keep it as I ought to do, then God will surely do as I believe *a*.

By so believing, I eat and drink Christ's Body and Blood; (John 6. 47, 51, 54.) that is, I receive the forgiveness, and the blessings of forgiveness, for which his Body was broken, and his Blood shed. See 34. Qu. *g. b.*

And so my Soul is strengthened and refreshed by the Body and Blood of Christ, that is, by the forgiveness, and blessings of forgiveness, for which his Body was broken, and his Blood shed.

As ver. 18. *the Jews which did eat of the sacrifices, were partakers of the altar*; that is, did joyn with the Priest in his offering the Sacrifices upon the altar.

For both the Christian Communion, and *the Jews eating of the Sacrifices*, are brought to prove, That the eating of *that which*

which was offered in sacrifice to idols, (ver. 19. 2.1) was a partaking with the heathen of their sacrificing to idols, (ver. 14. 20.) a joyning with them in their sacrificing; and so that whereby Christians made themselves of one lump and company with the heathen: as by our partaking all of that *one bread*, we shew our selves to be *one bread, and one body*, that is of one kind and company.

The meaning therefore of *The cup of blessing, &c.* is as is afore-said. And if this our partaking or joyning with Christ in his Offering for us his Body and Blood, be done as it ought to be; then it is also our partaking of the Benefits of his Body broken, and Blood shed for us, that is the means whereby we are partakers of the same Benefits.

We are made partakers of those Benefits, not by eating and drinking the holy Signs, but by the right Remembrance, which the Signs eaten and drank do stir up in us; by our remembering to do as 33, 34 Qu. As 1 Pet. 3. 21. it is not the outward washing of Baptism that saves us, *but the answer of a good Conscience towards God*, signified by the outward Washing.

So in Baptism we are washed from our sins with the Blood of Christ; which is the same with eating his Flesh, and drinking his Blood, that is, receiving the Benefits of his Death.

And this is sufficient for us, without the other Sacrament, until we can be capable of Remembering his Death as we ought to do, in his holy Supper. For there is no Commandment, nor any Word rightly understood, that implies a Commandment for us to partake of that holy Supper before, *Lev. 10. 1, 2.*

XXXVI. Q. *What must you do before you come to the Lord's Supper?*

A. I must see *a* that I truly repent of my Sins *b*; *a. 1 Cor. 11. 28.*
and am resolv'd to live a new Life with all my *b. As 16,*
Power *c.* *17 Qu.*

Then I must believe that God will forgive me *c. As 34*
all my sins, and give me his grace and other blef- *Qu. 3.*
sings for the sake of Christ's Dying for us *d. As 34*

I must be heartily thankful for Christ's Dying *Qu. 1.*
for us, and for all the Blessings we have by his *c. As 34*
Death *e.* *Qu. 2.*

And I must love and forgive ever body *f. As 34*
Qu. 4.

These

These are the necessary Duties of every Christian; and therefore they must be done, not only to fit us for the Lord's Supper, but to make us fit for any Service of God.

Let the Catechism of the Church be perfectly learnt before the following Exposition.

If thou valuest Heavenly wisdom as thou oughtest, (Matth. 13. 44, 45, 46.) thou needest not be discourag'd from learning or teaching the Exposition. For by short daily lessons, and often not long repetitions, as is aforesaid, all the Answers with the chief of their proofs, and the few Prayers, with their exposition, may in early years be perfectly in the memory of an ordinary learner, and without hinderance to other business. And by the same means so much of the Exposition of the Orders of Confirmation and the Communion, as is necessary for young beginners, will be speedily learnt. And then they may, and must go on with Diligence to understand the rest of the Common-Prayer. See the Divine Institution of Confirmation, Part III. Chap. VI.

They who are in their ignorance come to years of discretion, must begin their learning, with learning and doing as well as they can, the Duties of Repentance and Faith. If they be children, or the weaker sort of others, they may do this according to the 16, 17, 18, 19 Questions of this Catechism. If they be elder persons of common capacities, they may do the same according to the 27, 28, 29 Questions of the Commandments in the following Exposition. Next, they are to learn to understand, and say heartily their Prayers. And then they must learn with all Diligence, all the rest that they ought to know for their Soul's health.

Let

Let not the ignorant of what Age soever, be so foolish as to think they need not learn the Catechism, or an Exposition of it, because it is to be learnt by children. For the Catechism, and a good Exposition of it, is the very Marrow of the Bible, what all must learn for their Souls health, and the Foundation upon which all other Christian Knowledge must be built. Therefore to the learning of this Foundation, by all elder Persons that have not learnt it, or have forgot it, Christ's Words, Mat. 18. 3. are to be applied, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.





A N
EXPOSITION

O F T H E

Church-Catechism,

Made Plain to Vulgar CAPACITIES:

A N D

P R A Y E R S

Taken out of the

COMMON-PRAYER, and explain'd.

Also a Plain

EXPOSITION

O F T H E

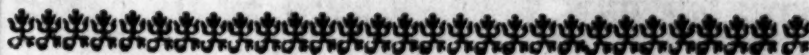
ORDERS of Confirmation,

A N D T H E

Holy Communion.

P S A L. i. 2.

*His delight is in the law of the Lord: and in
his law doth he meditate day and night.*



AN
EXPOSITION

OF THE

Church-Catechism

Made Plain to Verger Capacities

AND

PRAYERS

Taken out of the

Common-PRAYERS, and explain'd

Alto a Plain

EXPOSITION

OF THE

Orders of Confirmation

AND THE

Holy Communion

PERAL. 2.

His delight is in the law of the Lord: and in
his law shall he meditate day and night.

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of the wicked fall from their own feasting



TO THE READER.

THE *Word of God* says Prov. 2. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto Wisdom, and apply thine heart to understanding: Yea if thou criest after knowledge, and liftest up thy voice for understanding: If thou seekest her as silver, and searchest for her, as for hid treasures; Then shalt thou understand the fear of the Lord; and find the knowledge of God. *And the same Word* says Gal. 6. Let us not be weary in well doing: for in due season we shall reap, if we faint not. *Therefore, as long as thou art in this world of dangers, remember the Command of the same Word, 2 Pet. 3, Beware lest ye being led away with the error*

C

of

of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever, Amen.

T O T H E
R E A D E R.





A

P R A Y E R.

ALMIGHTY GOD, We give
Thee humble thanks that thou
hast vouchsafed to call us to the
Knowledge of thy Gospel, and Faith
in Thee. Grant, we beseech Thee,
in Thine Infinite Mercy, that we may
so learn the Truth of Thy Holy Word,
and that we may so Faithfully serve
Thee in this life, that we fail not
finally to attain Thy Heavenly Pro-
mises, through the Merits of Thine
Only Son JESUS CHRIST, our Lord.
Amen.

D 2

THE PRAYER BOOK

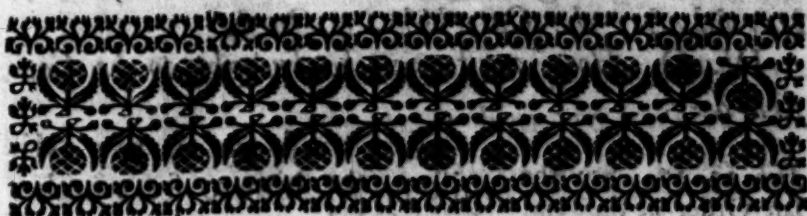
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PRAYER.

ALMIGHTY GOD, We give
Thee humble thanks that thou
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Knowledge of thy Gospel, and Faith
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in Thine infinite Mercy, that we may
so learn the Truth of Thy Holy Word,
and that we may so Faithfully serve
Thee in this life, that we fail not
finally to attain Thy Heavenly Pro-
mises, through the Merits of Thine
Only Son Jesus Christ, our Lord.

Amen.

D 2



AN EXPOSITION

OF THE Church-Catechism,

Made Plain to Vulgar CAPACITIES, &c.

I. Question. **W**HAT is the Catechism?
Answer. An Instruction to *AA* 8.14.

be learned of every person, before he be brought to be Confirmed by the Bishop.

II. Q. How must you learn the Catechism?

A. I must learn to understand it *a*, and remember it *b*, and live according to it *a*, *b*. *a*. Mat. 13. 23.

III. Q. What else must you learn and do, before you are brought to be Confirm'd? *b*. Luke 8. 15.

A. I must learn what it is to be Confirm'd; *Eccles*. 5. 1. and to Understand the Service of Confirmation, *John* 4. that I may Devoutly do my part in it. I must *24*. also learn and do what is requir'd of me when I *Mal*. 1. 8. *Heb*. 12.

am to be brought to be Confirm'd. See, *To be learn'd after the Catechism, 4 Quest.*

IV. Q. How must you be brought to be Confirm'd?

Heb. 13. 17. See the last Order at the end of the Catechism in the Common - Prayer-Book.

A. I must go to my Minister, for him to see whether I am duly prepar'd; and if he finds me duly prepar'd, then to bring me to the Bishop to be Confirm'd.

V. Q. What is the Bishop?

a. As was Timothy at Ephesus, (1 Tim. 1. 3.) and the other six Angels of the Churches of Asia, (Revel. 1. 20.) and Titus in Crete. Tit. 1. 5.

A. The Bishop is one in the Place of an Apostle a: and other Ministers are Officers under him b.

b. Priests of Parishes and Deacons are Officers under the Bishop: as were the Bishops or Elders, and Deacons under Timothy and Titus, 1 Tim. 3. 1 to 16. Ch. 5. 19. Tit. 1. 5, 7. The word Bishop signifies an Overseer: and so these inferior Bishops or Elders, whatever they were, might be all call'd Bishops, as the inferior Priests of the Jews were call'd Priests.

The holy Martyr Ignatius, (who was made Bishop of Antioch by St. Peter and St. Paul) in his Epistles very often speaks of Bishops, Presbyters and Deacons. And in his Epistle to the Trallians, he affirms, That without the Bishop, and the Presbyters, and the Deacons, it is not call'd a Church.

The University of Oxford, in their Reasons against the Solemn League and Covenant, declared concerning the Government of the Church by Bishops, in these words. We are assured by the undoubted Testimony of ancient Records, and later Histories, that this Form of Government hath been continued with such an universal, uninterrupted, unquestioned Succession in all the Churches of God, and in all kingdoms that have been call'd Christian throughout the whole world, for fifteen hundred years together: that there was never in all that time any considerable opposition made there against.

VI. Q. What

VI. Q. *What is to be Confirm'd by the Bishop?*

a Acts 8, 14, to 19.

Luke 11. 8, to 14.

The Bishop first prays for all that they may receive the Holy Ghost.

Acts 8. 15. Then he lays his hand on every one, and blesses him, that is, prays particularly for him. *ver. 17.* compar'd with *Math. 19. 13, 15.*

b. John 7. 37, 38, 39. chap. 14. 26. This is a plenteous Increase (chap. 7. 38, 39.) of the Grace given in Baptism, (chap. 3. 5. chap. 4. 1, 10, 14. chap. 6. 35.) of that *renewing of the Holy Ghost*, whereby we are saved. *Tit. 3. 5. 6.*

This Increase of Grace did not cease to be given in Confirmation, when the miraculous gifts given to some did cease to be given with it. For it is promised to all Christians, *John 7. 37, 38, 39*; for ever, *chap. 14. 15, 16.* And being given to the Apostles on the Day of Pentecost *Acts 2.* the same is by them again promised to all Baptised Christians for ever, *ver. 38, 39.* See *ver. 17, 33.* The Grace of Confirmation is the Thing meant by *the gift of the Holy Ghost*, *v. 38*, given to those *St. Peter* then spake to, sometime after their Baptism, *chap. 4. 31.* Only the Promise of this plenteous Increase of Grace supposes and implies a Promise of the Grace given in Baptism.

This Increase of Grace was given after Baptism, first to the Apostles on the Day of Pentecost; then by the Prayer of the Apostles, (*Acts 4. 31.*) according to the Promise, *chap. 2. 38, 39.* And ever since, in the ordinary settled way, it was, and is given, not in Baptism, (*Acts 8. 16.*) but by the Prayer and Laying on of the hands of the Apostles, and their Successors the Bishops, *v. 15, 17.* chap. 19. 6.

Therefore, *Heb. 6. 1, 2,* *laying on of hands* is one of the first Principles of the Doctrine of Christ, to be taught to babes, *chap. 5. 12, 13.* And the solemn Commandment of Christ, *John 7. 37, 38, 39,* to come to him for the Grace that is to be received only by this means, is a solemn Commandment, to use this Means. And his Words, *If any man thirst, let him come to me and drink,* require us to use this means with earnest thirsting for his Grace.

The Lord's Supper will no more supply the want of Confirmation, then it can supply the want of Baptism, or of any other means of Grace.



THE Benefits and Vow of Baptism.

I. Question. **W**HAT is your Name?

Answer. N. or M.

II. Q. *What do these Questions of your Name teach you?*

A. That my Name is to put me in mind of my Baptism, and of what I was then made, and of what was then promised in my Name.

As the Name of *Abraham* (which signifies a great Father of multitude, and a part of God's Covenant with him) was given him to put him in mind of that Covenant! *Gen. 17. 4, 5.* and of his Circumcision then commanded for a token of the same Covenant. *ver. 9, 10, 11.*

III. Q. *Who gave you this Name?*

A. My Godfathers and Godmothers in my Baptism *a*; wherein I was made a member of Christ *b*, the child of God *c*, and an inheritor of the kingdom of heaven *d*.

a As God gave *Abraham* his name when he commanded him to be Circumcis'd; (*Gen. 17. 5.*) and Christ and God's People had their names given them when they were Circumcis'd; (*Luke 1. 59, 60. chap. 2. 21,* which answers to our Baptism: *b Gal. 3. 27.* To put on Christ, is to believe in Christ, (that is, believe and obey him) and to be made a member of him. *c Ver. 26.* By Baptism we put on Christ; and by faith in Christ we are the Children of God. Infants are made the Children of God by the faith of their Parents bringing them to Baptism. *d Ver. 29.* By Baptism we put on Christ: and if we are Christs, then we are *Abraham's seed, and heirs of the promise* of God's blessing (and in that blessing everlasting life) promised to *Abraham*, and to his

Seed,

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Seed, Christ and his members, ver. 16. *Gen.* 12. 2, 3. ch. 22. 17, 18. *Tit.* 3. 5, 7. These Mercies are promised to Infants. *Luke* 18. 15, 16. See *Baptism* 21 Q.

IV. Q. What is a member of Christ?

1 Cor. 12. 27. A. One of Christ's Church. Christian is a member of that body, that is, company of people of which Christ is the Head, that is, the Lord and Saviour, (*Eph.* 5. 23.) and also Husband, v. 31, 32. *Members of his body, of his flesh, and of his bones.* v. 30, signifies members of him: because He, his body, flesh and bones, is our Head, and because, as *Eve* taken out of *Adam* cast into a deep sleep, was bone of his bones, and flesh of his flesh: so the Church has her whole being from Christ's body, flesh and bones dead upon the Cross.

V. Q. What is a Child of God?

A. One that by the Grace of God is a true *John* 1. 12, 13. Christian, and God loves as his Child.

VI. Q. What is an inheritor of the kingdom of heaven?

A. One that shall enjoy the great blessedness of *Matt.* 25. 34. heaven.

VII. Q. What did your Godfathers and Godmothers for you in your Baptism?

A. They did promise and vow three things in my name: First, that I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. *a. Secondly*, that I should believe all the Articles of the Christian Faith. *b. And, thirdly*, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life. *c.*

VIII. Q. How did your Godfathers and Godmothers promise and vow these things in your Name?

A. Be-

The Benefits and Vow of Baptism.

a. Deut. 29. 10, 11, 12. Those men and women stood, and so consented both for themselves and their little ones, to enter in-
to God's Covenant and Oath. *b.* That

they may not take God's Name in vain. Therefore Godfathers and Godmothers ought to be such, as have Reasonable hope both of life and opportunity to perform what they undertakes: and then by doing all they can, they do perform their Duty

A. Because I could not speak, they did promise for me: and so it is my Promise and Vow, which I must stand to *a*: and they must do all they can that I may know and perform all things of it *b*.

IX. Q. *Why did your Godfathers and Godmothers promise these things for you, and not your Father and Mother?*

a Because Children are often left without Father and Mother, before they can be sufficiently taught: and even the best Parents

have often occasions for the assistance of friends and good neighbours in the care of their children's Souls; and also to be put in mind themselves of their duty to their children. *1 Kings, 1. 6.*

A. That they might be Sureties with my Father and Mother, for my being more surely taught and brought up to these things. *a*

X. Q. *What is to renounce?*

A. To forsake for ever.

a Levit xx 6.

Deut. xviii 10, to 15.

b Eph. vi 11 to 19.

1 John v. 18.

Mat. xxv. 41.

a 2 Pet. ii. us to sin b.

4. b. Eph. vi. 12.

XI. Q. *What is to renounce the Devil?*

A. To have nothing to do with him, or any of his evil spirits, or those that deal with them *a*; and never to yield to any of their temptations *b*.

XII. Q. *What is the Devil?*

A. The prince of the devils.

XIII. Q. *What are the devils?*

A. The angels that sinned *a*, and do tempt

XIV. Q. *What are the works of the devil?*

A. All

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A. All sin and wickedness.

Eph. ii. 1.

XV. Q. *What are the pomps and vanity of this wicked world?*

2. 1 John iii. 8.

a They are vain when they are sinful, or we sin for them.

A. The vain shows, bravery and fashions of it *a.*

They are sinful, when there is pride, or prodigality, or immodesty, or any other sin in them. We sin for them, when for them we neglect, or cause our servants to neglect the Service of God, or any duty; when we spend too much time on them, and when we seek them by unlawful means.

Together with these we renounce all other vain sinful things of the world. *1 John ii. 15, 16, 17.*

XVI. Q. *What is meant by the flesh?*

A. Our sinful nature.

Rom. vii.

XVII. Q. *What are the sinful lusts of the flesh?*

18.

A. Our sinful desires and humours.

Gal. v.

XVIII. Q. *What are the Articles of the Christian Faith?*

24.

A. The several parts of the Belief.

XIX. Q. *What is meant by God's Will and Commandments being holy?*

a *Deut. iv. 8. Rom. vii. 12. b.* Therefore God spake to them in the most solemn and dreadful manner. *Exod. xix. 16, 18. chap. xx. 18, 19, 20.*

A. That they are perfectly just and good above any other Laws *a*, and to be regarded with the highest reverence *b.*

XX. Q. *Dost thou not think that thou art bound to believe and to do, as thy Godfathers and Godmothers have promised for thee?*

A. Yes verily I do think my self bound so to believe and do: And by God's help, so I will believe and do. And I heartily thank our Heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And

I pray

I pray unto God to give me his Grace, that I may continue in the same state of salvation unto my lifes end.

XXI. Q. *Why are you bound to believe and do, as your Godfathers and Godmothers have promised for you?*

a. See 1. *Q.* *a, b, c.*

b. Because Baptism is in token of our forsaking sin to believe and obey God. See Baptism, 7 *Q.* *c.* Because they vowed in my name by the Authority of the Church,

and of my parents, both which I am bound to obey by the fifth Commandment. I must therefore carefully keep this Vow, as my own Vow.

A. Because God commands me so to believe and do *a*, and my Baptism requires it *b*. And I am further bound by my Godfathers and Godmothers promising and vowing in my name. *c*.

XXII. Q. *What is this state of salvation which God hath called you to?*

Ezek. xviii

27.

1. *Pet. iii.*

21.

A. My being a Member of Christ, the child of God, and an inheritor of the kingdom of heaven, so long as I do as my Godfathers and Godmothers promised for me.

XXIII. Q. *How has God called us to this state of salvation through Jesus Christ?*

a *Matth,*

xxiii. 18,

19, 20.

b *Rom. v.*

6, 8, 10.

1. *Tim. ii.*

4, 5, 6.

a *Matth i.*

21. *Tit. ii.*

14.

b. *Gal. iii.*

13.

A. By Christ's calling us by his Ministers *a*, for the sake of his Dying for the forgiveness of our sins *b*.

XXIV. Q. *What does our Saviour Jesus Christ save us from in this state of salvation?*

A. He saves us from our sins *a*, and from the punishments of them *b*.

XXV. Q. *What is God's Grace?*

A. His help to believe and do what he commands us.

XXVI. To whom does God give his Grace?

A. God

A. God resisteth the proud, and giveth grace to the humble. Jam. iv. 6. 1 Pet. v. 5.

The C R E E D. *

I. Question. **R**ehearſe the Articles of thy Be-
lieſ?

* For the ſubſtance of it deliver'd by the Apoſtles, 2 Tim. i. 13. For no other form of Faith can be pretended to be deliver'd by them. See *Hammond* of Fundamentals, and *Comber's* Companion to the Temple.

- | | |
|--|------------------------------|
| <i>A.</i> 1. I believe in God, the Father Almighty, | 1. Heb. xi. 3. 6. |
| maker of heaven and earth. | 2. John xx. 31. |
| 2. And in Jeſus Chriſt his only Son, our Lord. | 3. Matth. i. 18. 20. 22, 23. |
| 3. Who was Conceived by the Holy Ghoſt, | 1 John iv. 2, 3. |
| Born of the Virgin <i>Mary</i> ; | 4. 1 Cor. 15. 3, 4. |
| 4. Suffered under <i>Pontius Pilate</i> ; was Cruci- | 5. 1 Cor. 15. 4. |
| fied, Dead, and Buried: He deſcended into Hell. | 6. Mark xvi. 19. |
| 5. The third day he Roſe again from the | 7. Acts i. 11. ch. 10. 42. |
| dead: | 8. Matth. xxviii. 19. |
| 6. He aſcended into Heaven, and Sitteth at | 9. Matth. xxviii. 19, 20. |
| the Right Hand of God the Father Almighty : | † 1 Cor. & 11. 25. |
| 7. From thence he ſhall come to Judge the | 10. Acts x. 43. |
| quick and the dead. | |
| 8. I The Holy Ghoſt ; | |
| 9. be. The Holy Catholick Church, | |
| The Communion of Saints † ; | |
| 10. lieve The Forgiveness of ſins ; | |
| 11. in The Reſurrection of the body, | |
| 12. And the Life Everlaſting. | |
| <i>Amen.</i> | |

The words *I believe in*, not only I believe, are underſtood in all the four laſt Articles : as the words of the Articles without any other expreſſion of belief do ſhew. This *Epiphanius* fully expreſſes v. 10, 11.

expresses in a Confession of Faith, in these words, *Πιστεύομεν εἰς μίαν καθολικὴν, &c.* We believe in one Catholick and Apostolick Church, and in one Baptism of repentance, and in the resurrection of the dead, and in the kingdom of heaven, and in the life everlasting. But whether the word *in* be understood or not, in these Articles, the sense is the same. For the true Christian belief of all the Articles of the Creed, is to believe them so as to do and hope according to them. *Jam. 2. 19. to 24.* And this true Christian belief is best express'd with the word *in*.

II. Q. *What do you mean by I believe in?*

Jam. ii. 19 to 24. A. I believe, and live and hope according to my belief.

III. *What do you believe in the first Article, concerning God the Father?*

A. I believe that there is a God, that he is the Father Almighty, and Maker of heaven and earth *a*: and I trust in him *b*, and obey him *c*.

*a Heb. xi. 3. 6.
b. Gen. xv. 6. c. Jam.
ii. 19 to 24.*

IV. Q. *What is God?*

A. God is a Spirit *a* of Infinite * Power *b*, Wisdom *c*, and Goodness *d*, every where present *e*, and without beginning or end *f*.

*a John iv. 24.
* Boundless. b. Jer.
xxxii. 17. c. Ps. 147. 5.
d. Ps. 145. 8, 9, 17.
John iii. 16. e. Jer.
xxiii. 24. f. Kings viii.
27. f. Ps. 90. 2.*

V. Q. *Who is God the Father of?*

A. He is the Father of Jesus Christ *a*, and of all true Christians for Christ's sake *b* †

*a Matth. iii. 17.
b. John i. 12. † He is
also the Father, that is
the Creator, and Pre-
server of all things. 1 Cor. viii. 6.*

VI. Q. *What is meant by Almighty? **

A. The Ruler of all things *a*, able to do whatsoever he pleases *b*.

* Παντο-
κράτωρ.
a Matth.

*xi. 25.
b. Ps. 135.
6.*

VII. Q. *What is meant by Maker of heaven and earth?*

A. Maker and Preserver of heaven and earth, and all things in them.

*Neb. ix.
6.*

VIII. Q.

The Creed.

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VIII. Q. How did God make all things?

A. God made all things very good:

Gen. i. 31.

IX. Q. How did God make Mankind?

A. He made Mankind in

a Gen. i. 26, 27.

his own likeness a, and to live

b Gen. iii. 22.

for ever b.

tree of life was a

pledge of man's living for ever.

X. Q. Wherein was Mankind made like God?

A. In knowledge a and

a Col. iii. 10.

righteousness b, and in domi-

b Eph. iv. 24.

nion over all other living

c Gen. i. 26.

creatures in this world c.

XI. Q. How then came mankind and the devils

to be as now they are?

A. Mankind and the devils fell from their first estate by sin.

Gen. iii.

Rom. v. 12,

XII. Q. What do you believe in the second Arti-

cle, concerning Jesus Christ?

18. 2 Pet.

2. 4.

* Jesus signifies a

A. I believe that Jesus

Saviour: he is there-

Christ * is God's only Son,

fore called Jesus, be-

and our Lord a: and I trust

cause he is our Saviour.

in him, and obey him b.

Matth. i. 21. Christ

signifies Anointed, that

is, Preferred or Exalted, whether oyl be used or not. Ps. cv.

15. He is therefore called Christ, because he was Preferred by

God to be our Lord. Acts ii. 36. Now Anointed signifies

Preferred, because it was the highest expression of respect in

entertainments; (Luke vii. 46.) and because it was us'd in the

making of Kings (1 Sam. 10. 1.) and Priests. Levit. viii. 12.

Instead of oyl Christ was anointed with the Holy Ghost. Acts

x. 38. a John xx. 31. Matth. xxviii. 18, 19, 20. b John xiv.

1, 15.

XIII. Q. How is Jesus Christ God's only Son?

a John i.

1. 14.

A. He is God's only Son by nature a, and by

ch. v. 17.

being conceiv'd by the Holy Ghost b.

18. Heb. i.

2.

XVI. Q. What do you learn by his being God's

only Son by nature?

b Luke i.

35-

A. I learn

John i. 1.
ch. v. 17.
18. *Phil.*
ii. 6.

A. I learn that he is God equal with the Father.
XV. Q. *How can that be, when there is but one God?*

Rev. i. 18, 11, 17. *A.* God the Father and Jesus Christ are, in a wonderful manner, one God from everlasting.
Heb. i. 6. compar'd with *Pf.* 97. 7. *Heb.* i. 10. compar'd with *Pf.* 102. 25. It is God the Father that is made known in the old Testament, *Acts* iii. 13. But because the three Holy Persons are one God, and do join in all things that concern their creatures; (See 50 2.) therefore that which is said of the Father, is sometimes attributed to the Son; as in the places now cited: and sometimes to the Holy Ghost; as *Acts* xxviii. 25. compar'd with *Isai.* 6. 8, 9. *Heb.* x. 15, 16. compar'd with ch. viii. 10. and *Jer.* xxxi. 33.

XVI. Q. *What Lord is Jesus Christ to us?*

A. He is our Prophet *a*, and our High Priest *b*, and our King *c*.
a Acts iii. 22, 23.
b, Heb. 2, 17. *c. Luke* i. 32, 33. * *As* he is our Prophet, High Priest, and King, he is our Mediator; that is, one that stands between God and us, to obtain of God all good, and to give the same to us.

John xii.
49, 50.
Acts iii.
22, 23.

XVII. Q. *How is Jesus Christ our Prophet?*

A. He taught us the Will of God, as we read in his Gospel.

XVIII. Q. *How is he our High Priest?*

A. He offer'd himself upon the Cross a Sacrifice for our sins *a* * And he prays to God for us *b*. †
a Heb. vii. 26, 27.
* That is, he suffer'd the punishment due to our sins, (ch. ix. 28.) that God may forgive us. *ver.* xxvi. *b Heb.* vii. 25, 26, † In this he is our Advocate, that is, one that prays and pleads for us.

XIX. Q. *How is he our King?*

A. He

a **Matth. xlviii. 18.** *A.* He Governs us by his Holy Spirit, and his Ministers
19. 20. John. vi. 10. *b.* He is our Defender *b.* and
10. 14. ch. vii. 37. our Judge *c.* And he does all
38. 39. ch. xvi. 7. that God does to us *d.*
2 Thes. ii. 16, 17.
& Luke x. 19. Rev. iii.
10. c Matth. xxv. 31
to the end. Matth. xxiv. 34. *Rev. ii. 5, 10, 16, 17, 22, 23.*
d John v. 19. 1 Cor. viii. 6. Eph. iii. 9. Heb. i. 2, 3. AAs

XX. Q. Why must you trust also in Christ?

a **Col. i. 2, 16, 17.** *A.* Because God does all things for us by him *a.* and for his sake *b.*
b Ver. 14, 20. Upon the account of the forgiveness of our sins, and our being reconciled to God by Christ's Death, it is that God does all things for us. See 44, 53 Q.

XXI. Q. What do you believe in the third Article, concerning Christ's Birth?

A. I believe that he was Conceived by the Holy Ghost, and born of the Virgin Mary. *Matth. i. 18, 20, 22, 23. 1 John iv. 2, 3.*

XXII. Q. What do you learn by his being conceived by the Holy Ghost, and born of a Virgin?

A. I learn that he who is God the Son of God, is also a Man *a.* but without sin *b.*
a John i. 14. *b Heb. iv. 15.* † That being a Man, he may be a merciful Mediator to God for man, (*Heb. ii. 17*) and being without sin, he might by his Death make Satisfaction, that is suffer a sufficient punishment for the sins of men. *1 Pet. i. 18, 19. ch. 2; 22, 24.* See 26 Q.

XXIII. Q. What do you believe in the fourth Article, concerning Christ's Death?

A. I believe that he suffered under Pontius Pilate*, was Crucified, Dead and Buried *a.* that he descended into Hell *b.*
** The Governor of Judea. a 1 Cor. xv. 3.*
4. He so suffered and died as he is Man. Phil. ii. 8.
b AAs ii 31.

D

XXIV. Q.

Luke xxiv.

39, 40.

John xx.

20, 25, 27

XXIV. Q. *What was his Crucifying?*

A. He was stretch'd out upon the Cross, and nail'd to it by his hands and feet; and so he hang'd till he was Dead.

XXV. Q. *What is meant by He descended into Hell?*

A. He went down into the state of the dead in the grave.

That is, notwithstanding he rose again so soon, he was perfectly Dead, and Buried in the perfect state or condition of the dead; which state or condition was, to lie in his grave without his Soul until his Resurrection. So being perfectly dead, he suffer'd the punishment of our sins, which is Death. Gen. ii. 17. Rom. 6. 23.

This is that which St. John requires us to believe, by his so earnest testifying that he saw water and blood come out of Christ's side, when one of the Soldiers pierced it after they saw that he was dead. John 19. 33, 34, 35. For the water came from the pericardium; which is skin inclosing the whole heart, with water in it that increases much after death. And so the water was a certain proof that he was perfectly Dead; because he was wounded at the heart.

Now that his Burial in perfect Death is meant by *He descended into Hell*, will appear by what follows. Hell in the Original of the Creed and of the new Testament, *Adns*, in the Original of the old Testament, *Sheol*, signifies all place under the earth; (Job. xi. 8. Ps. 139. 8. Amos 9. 2.) as all above the earth and water is heaven. Gen. i. 6, 7, 8. So to be in hell, is to be either in the place of torment, as Luke xvi. 23, or in the grave, as Rev. xx. 13. And lower than the grave good men do not go when they die.

The Scripture meaning of *He descended into Hell*, is to be seen in the words of Jacob, Gen. xxxvii. 35. *I will go down into hell unto my son*; and ch. xlii. 38, *then shall ye bring down my gray hairs with sorrow to hell*. For in both places the word in the Original for the grave, is the word for hell. And the word grave is truly set in both places. For altho' ch. xxxvii, Jacob did not think his son to be in a grave, because he believ'd him to be devour'd by an evil beast: Yet he knew that if he had so died, he would return unto the ground, and unto dust. ch. 3. 19. And to go down into hell, or the grave, would be no other then to return unto the ground, and unto dust, and so to go unto his son. And so by hell he might mean the ground, as that which receives out

out of sight all that die; which receives them, either in the grave, or through the bodies of beasts, or souls, or fishes. And the same ground is meant by *hell*, *Pf. 89. 47.* in the old Translation.

Now *Jacob's going down to hell*, and his being brought down to *hell*, certainly signifies his going down into the grave, to be there in the perfect state of the dead. And the same is the true and natural meaning of *Christ's descending* or going down into *Hell*: as his and the thieves being in *Paradise* (*Luke xxiii. 43.*) was their being there in the perfect state of happy Souls. For in the Prophecy, *Thou wilt not leave my soul in Hell*, *Pf. xvi. 10.* applied to *Christ*, *As ii. 27, 31.* my soul does not signify my Spirit, but me, or my life: as *Pf. 49. 15. 56. 13. 89. 48. 116. 4. 8. 142. 7.* Our singing *Psalms* truly say, *Thou wilt not leave my soul in the grave*: that is, Thou wilt not leave me in the state of the dead in the grave. *Descendit ad inferos, id est, ad locum & conditionem inferorum in sepulchris.*

It is not to be found in the Scripture that his Spirit went into the place of torment, altho not to suffer there; nor into any paradise, which heathens, and others also have imagin'd to be in hell.

As to the opinion of his descending into the place of torment: *The Deep*, which *Rom. x. 7.* *Christ* is suppos'd to have been in, has no need to signify that place. For the words, *Who shall descend into the Deep?* are instead of *Who shall go over the Sea?* *Deut. xxx. 13.* And *ἅβυσσος*, the word in the Original for *the deep*, is used to signify the deep of the sea; as in the Greek of *Pf. 106. 9. 147. 51. 10.* And *Christ* may be supposed to be buried in the sea, as *Jehoiachin* was.

But the Apostle alters the words of *Moses* to his own purpose; and speaks not as the words of *Moses*, *v. 5.* but as the words of *the righteous person, which is of faith*. So the grave wherein *Christ* was buried, is truly signified by *the deep*, as part of the deep of the earth: as hell is here proved to signify the grave, as part of hell the whole deep of the earth. For *ἅβυσσος*, the word in the Original for *the deep*, may as well signify the whole deep of the earth, as of the waters, *Gen. i. 2.* And *ch. 49. 25. tebom*; the Hebrew word for *ἅβυσσος*, does signify the whole deep of the earth. For the blessings of the deep there are the blessings of the earth, namely springs of waters, and all things that grow, or are digg'd out of the earth. The words in the Greek are *εὐλογίας γῆς ἔχουσιν πάντα*. the blessing of the earth that bath all things. *Job. 28. 14.* the depth (*tebom*. *ἅβυσσος*, distinguish'd from the sea, signifies the whole depth of the earth. And *Pf. 71. 20.* the depths *tebomoth*, *ἅβυσσος*, of the earth are the graves *David* was in danger to be buried in,

and the caves he was forc'd to hide himself in; or (which is the same in effect) his great troubles which brought him into such dangers, and hiding places. So there is no need to think that Christ was any lower than the grave in the deep. There is no need, nor true reason to think he was so low as in the prison of hell, call'd the deep (*abysus*). Luke viii. 31.

Eph. iv. 9 is the same with John iii. 13; the lower parts of the earth being these lower parts of the world wherein we dwell, (Ps. 139. 15. Isa. 44. 23.) and to which the grave belongs. Or by the lower parts of the earth may be meant the grave, (Ps. 63. 9, 10.) into which Christ was to descend, before he ascended into heaven. His words John xx. 17, *I am not yet ascended to my Father*, prove no more, than that he had not ascended in his body; as Acts ii. 34.

1 Pet. iii. 19. *Christ went by the Spirit in Noah, a preacher of righteousness*, 2 Ep. ii. 5, (as by his Spirit in the Apostles he came and preached peace, Eph. ii. 17.) and preached unto the spirits in prison in hell, when they were alive, as ch. iv. 6; or to the spirits in the prison of sin; as Luke iv. 18. Isa. xlii. 6, 7 chap. 61. 1.

As to the opinion of his descending into a paradise in hell; See 33 Q.

XXVI. Q. For what did Christ Suffer, was Crucified, Dead, and Buried, and did descend into Hell?

A. He so Suffer'd a sufficient punishment for our sins, punishment was sufficient to obtain pardon for us. sufficient for all our sins, because he is the Son of God. His Godhead made the sufferings of his Manhood of Infinite Value. Acts xxi. 28. John iii. 16. He could not Die as he is God, but as he is Man. By his suffering a sufficient punishment for all our sins, he paid our whole debt: and so he perfectly fulfilled the righteousness of the Law for us, who truly repent and amend. Rom. viii. 3, 4.

XXVII. Q. What do you believe in the fifth Article, concerning Christ's Rising again?

A. I believe that the third day he Rose again

Rom. x. 9. from the dead.

1 Cor. xv.

4,

XXVIII. Q.

XXVIII. Q. What do you believe in the sixth Article, concerning his Ascending into Heaven?

A. I believe that he ascended into Heaven, *Mark xvi.* and Sitteth at the Right hand of God the Father Almighty. *Fa. 19.*

XXIX. Q. How does Christ sit at the right hand of God?

A. He sitteth at the right hand of the Throne of God. *Heb. viii.*

XXX. Q. For what did Christ rise again, ascend into heaven, and sit at the right hand of God?

A. To pray to God for us *a*, and to reign over all the world *b* for our salvation *c*.
a Rom. viii. 34. *b Eph. i. 20, 21, 22.* *c 1 Cor. x. 1.*
 As he is God, he always was and is with the Father, Lord of all Creatures. *Coll. i. 16, 17.* *Heb. i. 10,* compar'd with *Ps. 102. 25.* And when he rose from the dead, his Manhood was exalted to the dignity of being Lord of all Creatures next unto God. *Matth. xxviii. 18.* But it was upon this account of his making satisfaction for our sins by his Death, that since the fall of Adam he Governs all things for our salvation. *Rom. xiv. 9.* *Phil. ii. 8 to 12.* *c Matth. xxviii. 18, 19, 20.* *Act. v. 31.*

XXXI. Q. What do you believe in the seventh Article, concerning Christ's Coming to Judge us?

A. I believe that he shall come from Heaven *Act. i. 11.* to Judge the quick and the dead. *ch. 10. 42*

XXXII. Q. What will Christ then do?

A. He will raise all the dead *a*; and give the Kingdom of Heaven to all that have done good *b*; and condemn to everlasting fire all that have done evil *c*.
a John v. 28, 29. *b Matth. xxv. 34.* *c Matth. xxv. 41.*

XXXIII. Q. What does he unto the dead in the mean time?

a Acts vii. 59.

b Luke xvi. 22, 25.

ch. 23. 43; compar'd

with 2 Cor. xii. 2, 4.

No other Paradise be-

sides Heaven is to be

found in the Scripture.

2 Cor. v. 1 to 9.

We know that if (our

body, call'd) our earthly

house of this tabernacle

(Job. iy. 19.

2 Pet. i. 13, 14) were dissolved

(by death) we have a building of

God, an house not made with hands,

(to supply the want of our

body) eternal in the heavens

(until the Resurrection of our body,

and then completed in our body forever.)

2. For in this (earthly body) we groan earnestly,

desiring to be

clothed upon with our house, which is from heaven;

(and in which

we shall go thither.

3. This shall be,) If so be that being clothed

(with our body,

that is, before we die,) we shall not be found naked

(without

righteousness. Rev. iii. 17, 18, ch. 16. 15.

It seems to be ra-

ther thus) If so be that (when we die, and we are

found clothed (with righteousness,

not naked,

4. For we that are in this tabernacle do groan, being burdened

(with sin and misery;) not for that we would be unclothed,

(with-

out our body, or any clothing in the place of it,) but clothed

upon; (have better clothing, a finless blessed house of our Souls;)

that mortality might be swallowed up of life.

5. Now he that hath wrought us for the self same thing, is

God; who also hath given unto us the earnest of the Spirit.

6. Therefore we are always confident (in expectation of being

clothed upon, and of blessed life in heaven immediately after

death) knowing that whilst we are at home in the (earthly) body,

we are absent from the Lord.

7. For we walk (in confidence) by faith, the belief of what

death will bring us to,) not by sight (of it now.)

8. We are confident, I say, and willing rather to be absent from

the body, and to be present with the Lord (in heaven. ver. 1, 2.

John xii. 26. Phil. i. 23. Eccles. iii. 21.

No other place is to be found in the Scripture for the Souls

of the Saints at any time, either before, or after the Resurrection

of Christ; when the Papists say those Souls came out of their

place in hell. And others have believ'd that they are there un-

til the day of Judgment.

A. He receives by his An-

gels the Souls of the righte-

ous into heaven and happi-

ness *a*; and he sends the

wicked into hell and tor-

ments *b*.

Therefore

Therefore in heaven they always were, as well as *Enoch* and *Elias*. And from heaven without doubt the Soul of *Moses* came with *Elias*, when they appear'd to Christ. *Matth.* xvii. 3.

The devil's pretending to raise up *Samuel*, *1 Sam.* xxviii, proves nothing but that there was then such a gross error among men, as to think that the Souls even of the best Saints were in the power of devils, and also at the black commands of the worst of mankind. *ver.* 11. A Christian therefore may not think it was *Samuel* that appear'd, but the familiar Spirit in his shape. Whereas it is said, *When the Woman saw Samuel: And Saul perceived that it was Samuel: And Samuel said:* that is only according to the opinion of *Saul* and the witch; or according to the outward appearance, as the serpent is said to speak to, and deceive *Eve*, when it was the devil in the serpent. As to that Spirit's foretelling, he might easily perceive the overthrow of *Saul*, by his coming to him, and God's forsaking him. And *Satan* might have express leave from God to punish *Saul* and his army, as he had to afflict *Job*.

They were Angels that carried *Lazarus* into *Abraham's* Bosom, to be sure not in the power of devils. Nor did they bring him into any place of comfort in hell; altho' the parable says that the rich man saw *Abraham* afar off, and that they spake one to another. For parables are not to be taken strictly according to the words, but according to the design of them. And the design of that parable is to shew the different condition of the righteous and the wicked after death: who we may be sure are not so near, as to see or talk with one another. *Luke* viii. 31. *ch.* 16. 23. *John* v. 22. *Matth.* vii. 21, 22, 23. When the wicked are brought out of hell, and placed on the left hand, they will then plainly see that there is no pleading for mercy. Therefore, *Many will say to me in that day*, is to be understood of the day of death.

XXXIV. Q. *What do you believe in the eighth Article, concerning the Holy Ghost?*

A. I believe that there is the Holy Ghost *; and I trust in him, and obey him †. *Matth.* xxviii. 19. * That is God's Spirit that makes us holy. † Obey his Word in the Holy Scripture, and his Motions in our hearts to obey the same word.

XXXV. Q. *Who is the Holy Ghost?*

D 4

A. The

a John xv. 26. *A.* The Spirit of God and
Rom. viii. 9. *b* Acts and of Christ *a*, and the same
 v. 3, 4. ch. xxviii. 25, God with them *b*; who San-
 compar'd with *Isai.* vi. ctifies all God's people *c*.
 9. *1 Cor.* ii. 10. 11.

As the spirit of a man, that knows all things of a man, is the man himself: so the Spirit of God, that knows all things of God, is God himself. ch. 16.
 19. *2 Cor.* iii. 17. He is the same God; but not the same
 Person with the Father and the Son. *Matthi.* xxviii. 19.
c. John iii. 5. *Acts* ii. 38, 39. *Rom.* viii. 14.

XXXVI. Q. Why must you trust also in the Holy Ghost?

a John xv. 26. *A.* Because the Father and the Son do Sanctify
 26. *Rom.* viii. 9. us *a*, and do all other things for us by him *b*.

b Job **XXXVII. What is the Holy Ghost's Sanctifying**
 xxvi. 13. *us*?

a John xiv. 26. *A.* He gives us grace to
 26. *Eph.* iii. 16. ch. v. understand *a*, and obey God's
 9. *c* *Rom.* viii. 26. Word *b*; and helps us to
 He intercedes for us, pray *c*.
 by helping us to pray,
 and by putting into our hearts desires and groanings, more than
 we utter with our mouths.

XXXVIII. How is the Holy Ghost our Comforter?

a John xiv. 15, 16. *A.* He gives Comfortable
 ch. 15. 2. *b* *Rom.* viii. increase of grace to them that
 14 to 18. He bears faithfully obey God *a*; and
 witness by his increase assures them of God's love *b*.
 of grace, and by the
 promises of his word, that we are the children of God, particu-
 larly by the promise, v. 14.

XXXIX. Q. What do you believe in the ninth Article, concerning the Church?

XXXIX. A. I

a *Matth.* xxviii. 19, 20.

b *Acts* ii. 42. *1 Cor.* xii. 25. It is not enough to be a member of the Church (which is compar'd to the body of a man) without doing the part of a

member, which is to go with the Church where it goes, and to love and help all the other members. Charity both does all the good it can to the beloved, and never unkindly separates from their company. *c* *Mark* xvi. 15, 16. *d* *1 Cor.* xiii. 1, 2, 3.

A. I believe that there is ordain'd the Holy Catholick Church *a*, and the Communion of Saints *b*; and I hope for Salvation in the same Church *c* and Communion *d*.

XL. Q. What is the Church?

Heb. iii. 6. To hold fast, &c. is to do as we are exhorted. *1 Cor.* 15. 58.

A. Christ's Family of Christians.

XLI. Q. What is the Holy Catholick Church?

a *Eph.* iv. 13 to 7. *b* *Matth.* xxviii. 19, 20. *Gal.* i. 8, 9.

A. One Church of Holy livers for all the world *a*, and to continue to the end of the world *b*.

XLII. Q. What is the Communion of Saints?

a *Acts* ii. 42. 46. *Heb.* x. 25. *b* *Levit.* xix. 17. *1 Thess.* v. 11, 14. *Heb.* iii. 13. ch. 10. 24, 25. *c* *Matth.* xxv. 34 to the end.

A. All true Christians do constantly joyn with the Church in all the publick Worship of God *a*; and do all the good they can, to the Souls *b* and bodies of one another *c*.

The Communion or fellowship of true Christians with God their Father, and with Christ their Head or Lord, *1 John* i. 3; and with the Holy Ghost their Sanctifier, *2 Cor.* xiii. 14, belongs to the first, second, and eighth Articles.

XLIII. Q. What do you believe in the tenth Article, concerning the Forgiveness of sins?

A. I

Luke xxiv. 46, 47. *A.* I believe that I and all Christians, truly repenting * have the forgiveness of our sins, upon the account of Christ's Dying for the same.
 * See the Commandments, 27.
 29 Q.

XLIV. Q. What Benefits do we receive by the forgiveness of our sins?

A. By sin we forfeited and lost all good, and fell into all evil *a.* Therefore when our sins are forgiven upon the account of Christ's Dying for us, then God gives us grace and all other good, and delivers us from all evil, as he sees fit *b.*
a. Gen. ii. 17. ch. iii. 15 to 20. ch. viii. 21.
Rom. v. 12. ch. vi. 23.
2-Cor. v. 14. *b.* Therefore *Matth.* xxvi. 28, Christ's blood shed for the remission of sins, is the blood of the new testament; that is the Blood that seals the New Testament, and all the promises therein, to them that perform the Commandments. Christ's Blood is the Seal of all both the Promises and Commands of the New Testament: as *Exod.* xxiv. 7, 8, the blood of the old covenant or testament was the Seal of all the Promises and Commands of it in the foregoing Chapters. See *Heb.* ix. 15 to 21.

The Promises of the New Testament seal'd and obtain'd by Christ's Dying for the forgiveness of our sins, are the promises of forgiveness, *Matth.* xxvi. 28; of grace, *Tit.* ii. 14; of everlasting life, *John* iii. 14, 15; of all things that are good for us, *Rom.* viii. 32; and of deliverance from all evil, *Gal.* iii. 13.

XLV. Q. What do you believe in the eleventh and twelfth Articles, concerning the Resurrection of the body, and the Life everlasting?

A. I believe that I and all true Christians, continuing in well-doing, shall have a blessed Resurrection of our bodies *a.* and everlasting blessed Life in heaven *b.*
a. *1-Cor.* xv. 22, 58.
1-Pet. i. 3, 4. The resurrection and everlasting punishment of the wicked belong to the seventh Article.
Matth. xxv. 41. *John* v. 28, 29. In these Articles are contain'd the Gifts of God to all

all true members of his Church. 1 Cor. xv. 20 to the end. 1 John v. 10, 11. Everlasting life always signifies in the Scripture a Happy life. Matth. xxv. 46. ch. xix. 16. John vi. 53, 54. The Ancient Christians sometimes disposed the last part of the Creed thus, *I believe in the Holy Ghost, the forgiveness of sins, the resurrection of the flesh, and the life everlasting, by the holy Church;* to signify, that forgiveness of sins, and resurrection to everlasting life, are to be obtain'd in the Church. Cyprian Epist. 76. 6.

XLVI. Q. *What do you mean by Amen?*

A. All this I steadfastly believe.

2 Cor. i.

XLVII. Q. *What dost thou chiefly learn in these* 20.

Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed

1 John iii.

me, and all mankind:

16. ch. iv.

Thirdly, in God the Holy Ghost, who Sanctifieth me, and all the elect people of God.

10. ch. ii.

2. 2 Pet.

ii. 8.

XLVIII. Q. *What do you mean by this?*

A. I believe that God the Father made me and all the world: and I trust in him, and obey him.

I believe that God the Son Redeemed me, and all mankind: and I trust in him, and obey him.

And I believe that God the Holy Ghost Sanctifieth me, and all the elect people of God: and I trust in him, and obey him.

XLIX. Q. *Are there more Gods than one?*

1 Cor. viii. 4, 6.

Matth. xxviii. 19.

Mark xiii. 29.

1 John v. 7.

A. No a: The Father, and the Son, and the Holy Ghost are three Persons b, and one God c.

L. Q. *What do you learn by the Father, and the Son, and the Holy Ghost being one God?*

A. I

The Creed.

a Eph. iii. 9. Job
xxvi. 13. ch. 33. 4.
b Matth. x. 20, com-
par'd with Luke xxi.
15. John xv. 26,
compar'd with 1 Cor. ii. 10, 11, 12. John xvi. 15.

A. I learn that they all
join in every thing that God
does *a*, or speaks to us *b*.

LI. Q. What must you therefore do?

* The meaning of
Glory be to the Father,
and to the Son, and to
the Holy Ghost. As
this glory was given
to all Three in the be-
ginning of the Church
(Matth. xxviii. 19) is
now given, and ever

A. I must give the glory
and thanks of all good to the
Father, and to the Son, and
to the Holy Ghost *, and pray
with the Church to each of
them, and to all of them to-
gether.

shall be given world without end. I say, in the beginning of the
Church, because the mystery of the Trinity was not plainly re-
veal'd before. Matth. xxviii. 19.

LII. Q. What is Christ's Redeeming us?

Eph. i. 7. *A.* His Dying for the forgiveness of our sins.

LIII. Q. How has Christ redeem'd all mankind?

a Rom. v. 6, 8, 10.
* The loss of Grace,
and of all good, and
the suffering of all evils,
and everlasting death.
b 1 Tim. ii. 4, 5, 6.
ch. iv. 10. Rom. ii.
13, 14, 15. Ezek.
xxviii. 11. Matth.
30. 45. Luke vi. 35.
Rom. ii. 4. Jer. ii.
30. ch. v. 3, 24.
d See 44 Q.

A. Upon the account of
his Dying for all, God so far
forgives all *a*, as instead of the
punishments * due to their sins,
to give them Grace to do what
he expects from them *b*, and
other mercies and corrections
to lead them to repentance *c*.
And when they do what he
expects from them, then he ful-
ly forgives them, so as to give
them more Grace, and all o-
ther mercies, and to deliver them from all evil, as he
sees fit *d*.

LIV. Q.

LIV. Q. Who are meant by Elect People?

Mark iv. 24. 25. **A.** Chosen People, they
Those that hear, that
is obey what they hear; that obey God.
and have, that is, care-
fully, use what they have, God chuses, and gives more to them.
But he that hath not, that is, does not use the Grace he hath,
from him shall be taken even that which he hath; and so he is
reprobated.

That none are reprobated for want of sufficient Grace to en-
able them to do what God expects from them for their Election
and Salvation; see *Isa. v. 4. Jer. ii. 21. Matth. xviii. 14.*
ch. xxiii. 37. They that understand any places of Scripture
in a sense contrary to these, certainly understand them not
rightly.

LV. Q. Who do obey God, and do what he ex-
pects from them?

a. Heb. xi. 6. Rom. ii. 13, 14, 15. **A.** They that do their best
b. 1. John i. 8, 9. Prov. 28, 13. endeavour to learn, and be-
lieve and do the truth of his
Word *a* and truly repent of
their sins *b*.

The best Christians
have their failings, both
in faith and obedience.
Therefore, in the Creed of St. Athanasius, to keep the Catholick
Faith whole and undefiled, is, to believe all that by diligent
learning we can know to be the truth of God's word, and to
endeavour diligently to live according to it. And that Creed,
and the 18th. of the 39 Articles condemn only those that wil-
lingly err from the Truth, (*John iii. 18, 19.*) or through neg-
lect to know it. *Matth. 13. 15.* For our Church in several
of the Prayers truly says unto God, who batest nothing that thou
hast made. *Pf. 145. 9. Matth. 7. 11.*

We may not understand any words of the Holy Scripture, or
of the writings of the Church, in a hard sense contrary to other
plain words of the Scripture, and of the Church. How plea-
sing it is unto Christ, to take his words that seem hard, in a mer-
ciful sense. See *Matth. 13. 22 to 29.*

The

The COMMANDMENTS.

I. Question. **YOU** said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Exod. 34.
28.

A. Ten.

II. Q. What do you learn by their being no more than ten?

A. I learn that all that God commands us is contain'd in those Ten.

III. Q. Which be they?

A. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the house of bondage.

IV. Q. Are the Commandments of the Gospel the same with the Commandments of the Law?

A. They are the same for substance *a*. But instead of the Ceremonies of the Law *b*, there is more plainly the Substance signified by these Ceremonies *c*.
a Matth. 5. 17, ch. 19. 17, 18, 19. Luke 10. 25 to 29. *b* Coll. 2. 14, 16. Christ nailed to his cross the hand-writing of ordinances: that is, by his Death he obtain'd pardon for all that believe and obey his Gospel, without our observing the Ceremonies of the Law. Matth. 26. 28. *c* Matth. 5. 18, 21 to the end. 1 Cor. 5. 7, 8. Coll. 2. 11, 16, 17. Heb. 9. 13, 14. ch. 10. 11, 12, 14. In these places the Passover, and the Sacrifices and Ceremonies for pardon of sin signified the Sacrifice of the Death of Christ, and that we must put our trust in that Sacrifice. Circumcision signified the putting away of all sin. The abstaining from meats unclean by the Law signified the abstaining from

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from sinful pleasures or profits. The Sabbath and other Holy days signified the appointing convenient times for the publick worship of God, and for needful rest and refreshment. And all the other Rites and Ceremonies had their Spiritual signification. *Matth. 5. 18.*

As to the Laws given for the civil Government of the people of *Israel*: they were given only to that people; and therefore they need not of necessity to be receiv'd in a Christian kingdom, any farther than the reason of the Law, or the good of the kingdom makes it necessary.

As to the ceremonial Commandment not to eat blood and things strangled, to keep men at a distance from murder, and to signify their abhorrence of it, *Gen. 9. 4, 5.* requir'd of Christians, *Acts 15. 29.* upon the occasion of the importunity of the Jewish Christians, ver. 1, 5: that was not requir'd of all Christians for ever. For Christ has given us full liberty to eat any thing. *Mark 7. 14 to 20.* Therefore blood and things strangled were forbidden by the Apostles, only for a time, while the Jewish Christians were zealous of the Law of *Moses*: that offence might not be given to them. *Rom. 14. 14, 15, 20.* This further appears by St. *Paul's* allowing Christians to eat, as the Gifts of God, meats offer'd to idols, when they might do it without giving offence, *1 Cor. 10. 25* to the end: altho' those meats were forbidden, *Acts 15.* together with blood and things strangled. So the abstaining from blood and things strangled was then accounted necessary only for maintaining peace with the Jewish Christians, zealous of the Law; and was no more requir'd when there were no such Christians. The reason why this was more necessary for peace with the Jewish Christians, than other Ceremonies of the Law, was because this was commanded to all men, *Gen. 9. 4.* but those were commanded only to the *Israelites*. See *August. contra Faust. l. 32, c. 13.*

V. Q. Out of what bondage has God brought Christians?

A. Out of the bondage of sin and the devil *a*; which we are all in by nature *b*; and which our forefathers were in by heathenism *c*.
a Coll. 1. 13.
b Ps. 51. 5. John 3. 5, 6. c 1 Cor. 10. 20.
 * God has also brought Protestants out of the cruel bondage of popery.

VI. Q. What is the first Commandment?

A. Thou shalt have none other Gods but me.

VII. Q.

VII. Q. *What are you commanded in this Commandment?*

A. I am Commanded to have no false God, and to do my duty towards God.

VIII. Q. *Who have false Gods?*

A. Not only heathens, but

they also that deal with the

devil, or go to those that deal

with him *a*, or put their trust

in man *b*, or in riches *c*, or in

themselves *d*.

IX. *What is thy duty towards God?*

A. My duty towards God,

is to believe in him *a*, to fear

him *b*, and to love him with

all my heart, with all my

mind, with all my soul, and

with all my strength *c*; to

worship him *d*, to give him

thanks *e*, to put my whole

trust in him *f*, to call upon

him *g*, to honour his Holy

* Name *h* and his Word *i*;

and to serve him truly all the days of my life *k*.

X. Q. *What is to believe in God?*

A. To believe his Word, and live according

to it.

XI. Q. *What is to fear him?*

A. To fear nothing more than to offend

him.

XII. Q. *What is to love him with all my heart,*

with all my mind, with all my soul, and with all

my strength?

A. To

Gen. 15.6.

Jam. 2.19

to 24.

Matth. 10.

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12

a This is the plain meaning of each of these sayings, *with all my heart, with all my mind, with all my soul, with all my strength;*

and *with all the understanding*, Mark 12. 33: according to the usual way of expressing one thing more fully. 1 Kings 2. 3. Ps. 18. 2. To give a distinct meaning of the several sayings, seems to have more of curiosity than need.

b Matth. 10. 37, 38, 39. Luke 14. 26, 27, 33. *c* John 14. 15. 1 John 5. 3.

XIII. Q. *What is to worship God?*

a Ps. 95. 6. Luke 22. 41. Abhor a soft thing under thy knees, except there be a fore upon them.

b To honour him with all reverence and decency in all parts of his Service, with such a House, and all things belonging to it, as are fit for the Honour of God, with such Ministers and officers as are meet to serve in his House, with an honourable maintenance of his Ministers and officers, and with a full and liberal portion of time for his Service. Ps. 96. 8, 9. Heb. 12. 28, 29. He that truly honours God in his heart, will not be slack to pay him all outward honour.

XIV. Q. *What must you give him thanks for?*

A. I must give God thanks for all good things *a*, and for all his goodness and loving kindness to me, and to all men *b*.

XV. Q. *What is to put your whole trust in him?*

A. To trust in him alone *a*, for my doing, or having any good *b*; and for deliverance from any sin, or other evil *c*; using the means he has ordained *d*.

a Prov. 3. 5, 6.
Jer. 17. 5. Mark 10. 24.
b Phil. 2. 13.
Acts 17. 25, 28.
c Matth. 6. 13. Isai. 43. 11.
d Eph. 6. 11, 18. Phil. 2. 12, 13.
1 Thess. 4. 11, 12. Prov. 28. 27.

XVI. Q. *What must you call upon God for?*

a *Matth.* 6. 9 to 14. *A.* I must pray to God to forgive my sins, and to give me grace to live well, and all things that are good for me *a*. And I must pray for the same things for all men *b*, as well enemies as others *c*.

b 1 *Tim.* 2. 1. *c* *Matth.* 5. 44. *Luke* 23. XVII. Q. *When and where must you worship God, and give him thanks, and call upon him?*

a *Coll.* 4. 2. *A.* I must worship God, and give him thanks, and call upon him constantly *a*, in his House *b*, and with the family *c*, and in secret *d*.
b *Acts* 2. 42, 46. *Heb.* 10. 25, publick Worship is strictly commanded, even in a time of persecution. Therefore, if thou desirest God's blessing, come every time, except great necessity hinders. Be sure to be present with all that belong to thee, before the beginning; and stay with them all till all be ended. Reverently attend to thy duty all the time of the Service, neither speaking, nor paying respect to any one; and refraining as much as is possible, all disturbing noise. Prefer not the worship of thy belly, as if that were thy god, before the Worship of Almighty God. Both necessities, and a sufficient feast for a sober Christian may be provided, without any one staying at home upon that account. Ride not to Church, but for necessity. If thou hast need to ride, beware of preferring the worship of thy self, before the Worship of thy Maker, by causing either the absence of thy servant, or his coming in after the beginning of the Service, or his going out before the end. *Heb.* 12. 28, 29.

c Because all cannot come daily to Church, therefore where-soever that cannot be, there must be daily publick Worship with the family, at fit times; in the morning early; in the evening, not in the sleepy time, nor presently after feeding the body, or hard labour, and in the fittest places, clean and decent as may be.

The offering of incense in the Temple in the beginning and end of the day, *Exod.* 30. 7, 8, and the offering of a lamb every morning and evening, ch. 29. 38, 39; and those four times observ'd for times of publick prayer, (*Luke* 1. 10. *Acts* 2. 1, 15. ch. 3. 1.) do teach that Christians ought to worship God at least four times every day; twice in publick, in the Church when it may be, or with the family, and twice in secret.

On holy Days appointed for the more solemn Worship of God, the Worship of the whole Family in the Church will not excuse their publick Worship at home;

The Master of the family is to see that the duty of the family be not only done, but well done; that himself, and at least one of his family be duly prepar'd for it. And it belongs to him to do all that lies in him to have all the rest duly prepar'd,

d *Matth.* 6. 6, 11. *2 Tim.* 1. 3. In the morning, when I am dress'd and wash'd, and the room where I pray, is set in as decent order as it may be; and in the evening, before I am drowsie, or have begun to undress my self.

XVIII. Q. *What must you do, that you may be fit to worship God, and give him thanks, and call upon him?*

a *Pf.* 66. 18. *Prov.* 28. 9. See 27, 29 *2* *Gen.* 32. 10. *Luke* 18, 13, 14. *Rom.* 3. 23, 24. *ch.* 6. 23. *c* *Matth.* 7. 7 to 12. *Mark* 11. 24. *1 John* 5. 13, 14. *d* Because by his Dying for the forgiveness of our sins he has obtain'd all mercies for us. See the Creed 44 and 53 *2* *Heb.* 7. 25. *ch.* 9. 24. *f* *Eccles.* 5. 1. *John* 4. 24. *Matth.* 15. 8, 9. *1 Cor.* 14. 16.

XIX. Q. *When you are so fit, how must you worship God, and give him thanks, and call upon him?*

a *Jam.* 4. 6, 7, 10. *b* *Jam.* 4. 8, 9, 10. *A.* I must decently kneel before him, with all lowliness of mind *a.* I must confess my sins, and beg forgiveness with hearty sorrow for them *b.* I

The Commandments.

c Jam. 1. 6, 7, 8.

d Confessing that we are unworthy of any of God's mercies. See 18 *Q. b.*

e Ps. 103. 1, 2. Ps. 119. 2, 58, 145.

f Matth. 5. 44. Luke 23. 34. Acts 7. 60.

1 Tim. 2. 1,

g John 16. 23, 24, 26. Eph. 5. 20.

must beg grace with a full purpose to do, by the help of it, all that God requires *c*. And I must humbly *d*, and heartily *e*, pray and give thanks for all mercies, both for my self, and for all others *f*, in the name of Christ *g*.

XX. Q. *How must you pray and give thanks for all mercies in the name of Christ?*

See 18.
Q. d, e.

A. I must pray for all mercies for the sake of Christ's Dying for the forgiveness of our sins, and his praying for us. And I must give thanks for all mercies, as received for the sake of his so Dying and praying for us.

XXI. Q. *What is to honour God's Holy Name?*

a Ps. 145. 8, 9, 17.

* God, Lord, The Father, The Son, The Holy Ghost, Jesus, Christ, &c. † Almighty, Our Heavenly Father, The King of

Glory, &c. † *b* Ps. 111. 9. *c* Ezek. 44. 23.

A. I must think and speak of God nothing but what is very good *a*, and reverently use his Names * and Titles † *b*, and pay due reverence to all things that are his *c*.

XXII. Q. *How must you honour God's Holy Name in his Corrections?*

a Ps. 103. 10.

b Heb. 12. 6, 10.

Rev. 3. 19.

c Heb. 12. 5, 7, 9.

* And also thankfully, Ps. 119. 75, and with amendment of my life.

Revel. 3. 19.

A. I must believe that he does most justly *a*, and most mercifully send sickness and other afflictions for the good of his Servants *b*; and therefore bear them patiently *c* *.

XXIII. Q.

XXIII. Q. How must you honour God's Holy Name in his Judgments?

a Righteousness and equity. *Pf.* 98. 9. *A.* I must be sure that the Judgement of God is according to truth *a*; and remember that unsearchable are his judgments, and his ways, past finding out *b*.
q Rom. 2. 7. *How-*
b Rom. 11. 33. ever God deals with men in this world, St. James assures us that no man sinneth unto everlasting death, for want of God's Grace to save him. *Jam.* 1. 13, 14, 15.

XXIV. Q. What are God's things that you must honour?

a Luke 8. 15, 18. *A.* I must honour his Word *a*, his Worship *b*, his Ordinances *c*, his Ministers *d*, his House *e*, his Holy Days *f*, and his Revenue *g*.
** All the solemn Service of God in the Church, or in the family, or in secret.*
b Levit. 10. 3. *Pf.* 29. 2. *Mal.* 1. 8. *† Cate-*
chizing (Matth. 28. 19, 20) *Preaching, (Rom.* 12. 6, 8.) the Sacraments, Confirmation, Matrimony, Visitation of the sick, &c.
c Levit. 10. 3. *Pf.* 29. 2. *d 1 Cor.* 4. 1. *1 Thess.* 5. 12, 13. *e Levit.* 19. 30. *1 Chr.* 22. 5. *ch.* 29. 1. *Hagg.* 1. 9. The House of God ought surely in all respects to be more Decent than the house of any man in the parish. The richer part ought to do what cannot be done by a common assessment. Did not God give thee thy riches? And art thou unwilling to offer honourably unto God of his own? How art thou not afraid to honour thy own house more than the house of God? The pretence of sparing cost in the Honour of God, for the relief of the poor, is fully answer'd *Mark* 14. 3 to 10. *John* 12. 3 to 9. *Prov.* 3. 9, 10. *Haggai* 1. 9. *ch.* 2. 15 to 20. If thou wilt save for the poor, save from the honour of thy self, not from the honour of God. *Mark* 11. 15, 16. The profanation which Christ would not suffer, was not of the House of the Temple, into which none but the Priests entred, (*Luke* 1. 10.) but of the Court or Yard. And the sellers and money-changers provided sacrifices and money for the Service of God. Is it then no profanation to make God's House, the House it self, a Play-house, for young men? See the 88th Canon. and *The whole Duty of Man*, Sunday 2. 13. *f Isai.* 58. 13, 14. *g Mal.* 3. 8 to 13. *Levit.* 27. 28. *Ezek.* 48. 14.

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XXV. Q. What is to honour God's Word?

a 1 *Theff.* 2. 13.
b *Pf.* 1. 2. *Prov.* 2.
 1 to 6.
c *Deut.* 10. 12, 13.
d *Deut.* 6. 7.
e *Deut.* 4. 8. *Pf.* 119.
 72. *Matth.* 6. 33.

A. To hear and use it reverently *a*; and to learn *b*, and obey *c*, and teach it *d*, with all diligence, and before any other word or learning *e*.
 * And to beware of taking any of its words in a hard sense. *John* 6. 52, 60, 66. How highly pleas'd was Christ with the Woman of Canaan, for her faith in his Goodness, notwithstanding his severe words! *Matth.* 15. 22 to 29.

XXVI. Q. What other things are you commanded in this Commandment?

a *Luke* 24. 47.
b *Joel* 2. 12, 13. Not only that we may be sav'd from such judgments as are threatn'd in that Chapter: but that we may be sav'd from everlasting Damnation. *c* *Matth.* 28. 19. *d* *Acts* 8. 14 to 18. *John* 7. 37, 38. 39. *Heb.* 6. 1, 2. See the Title, 62. *e* In the Lord's Supper we remember Christ's Sealing the New Testament by his Dying for the forgiveness of our sins; with giving up our selves to obey all the Commands, and to believe all the Promises of the New Testament so Seal'd. And then God surely gives us the forgiveness and grace, and all other mercies promis'd in the New Testament.

XXVII. Q. What is your duty of Repentance?

a *Pf.* 119. 59.
Lam. 3. 40. I must call to mind, as well as I can, all I have done, or left undone, con-

A. I must carefully examine my self what sins I am guilty of *a*; and be earnestly sorry and lament for having so offended

fended our infinitely * kind Father *b*, and for being so unthankful to him *c*. Then I must confess my sins to him, all I can remember *d*; and earnestly beg of him to forgive me *e*. for the sake of his Son Jesus Christ his Dying for our pardon *f*. And I must make stedfast faithful resolutions to love God,

trary to the Three things which my Godfathers and Godmothers promis'd in my name. And in every Commandment I must inquire what I have done, or left undone contrary to it. I must also consider the greatness of my sins; and how they were made greater by my sinning knowingly; (*Luke* 12. 47.) or when I had time to consider of them; or by sinning wilfully against the warning and checks of my conscience; (See *Numb.* 15. 30, 31.) or by falling again, or often into the same sin; (*Numb.* 14. 22.) or by breaking my resolutions and vows of amendment; or by coming to a custom and habit of a sin; or by continuing in my sins after God's corrections, or great mercies, or after reproofs and exhortations of Ministers, or other friends; or by loving the sin, and enticing all I can into it. * Beyond all I can say or think. *Pf.* 145. 8, 9, 17. *John* 3. 16. *Rom.* 5. 7, 8. *b Job* 42. 6. *Jos* 2. 12, 13. *Jam.* 4. 8, 9, 10. *c Deut.* 32. 6. For Making us; and for making this world and heaven for us; for Redeeming us, even by the Bitter Death of his Only Son; for giving his Holy Spirit to Sanctify us; for his giving us all we have; for all his Especial favours and deliverances; for all his calls to repentance and amendment; and for his sparing me, notwithstanding all my sins and provocations.

d Levit. 16. 21. *Numb.* 5. 6, 7. *1 John* 1. 9. I must sorrowfully declare unto God my sins against each part of my Vow of Baptism, and against each Commandment. And I must also declare the circumstances that increase their guilt; as how I have sinned knowingly, or wilfully, &c. See Note *a*.

But in Confessing our sins, and in Examining our selves, there is Discretion to be us'd. As we cannot find out all our sins, nor every particular sin of those sorts of sins which we find in our selves. So a tedious and over-curious examination will rather disturb our minds, than further our repentance. We must do as well as we can in a reasonable time. And when we confess our sins, we may confess those which we have often committed, or have been accustomed to, by saying such words as these, *I have often neglected thy publick worship. I have long accustomed my self to the grievous sin of swearing, &c.*

e Matth. 6. 12. *Pf.* 25. 6, 7, 11, 18. *f Matth.* 26. 28.

and keep all his Commandments to the utmost of my power *g*; And I must without delay seek forgiveness of all I have wrong'd, and make them satisfaction and amends to the utmost of my power *b*; and heartily forgive every body that has wrong'd me *i*.

g Luke 10. 25 to 29. Ezek. 18. 21. *b* Matth. 15. 23 to 27. See 75 Q. *i* Matth. 6. 14, 15. ch. 18. 35. Luke 23. 34. Acts 7. 60. See 60, 61 Q.

XXVIII. Q. When you truly repent, what must you then believe?

a Heb. 11. 6. God is a rewarder of them that diligently seek him, by performing his promises to them.

b Mark 16. 15, 16.

Luke 24. 46, 47. The Gospel which we must believe, is That upon our repentance God will forgive our sins for the sake of Christ's Dying for our sins. And

this the repenting man's believing that God will perform his promise to forgive his sins for the sake of Christ's Dying for us, is that faith which Rom. 4. 5, 24, is counted or imputed for righteousness, and is meant by believing on him that justifieth, that is, forgiveth the ungodly repenting. And thus we must surely believe on him, because he rais'd up Christ from the dead to call us to, and give us the same forgiveness. ver. 24, 25. Acts 6. 31. ch. 26. 17, 18. Matth. 28. 20. *c* Matth. 7. 11. Mark 11. 24. *d* Ezek. 18. 27, 28. *e* Because by his Dying for the forgiveness of our sins he has obtain'd all mercies for us. See the Creed, 44 and 53 Q.

A. I must believe, and be sure that God will perform his promises *a* to forgive me all my sins *b*, and to hear all my prayers for Grace and other mercies as he sees best *c*, and to save my Soul in heaven *d*, for the sake of his Son's Dying for the forgiveness of our sins *e*.

XXIX. When must you do the duty of Repentance?

a Luke 13. 3, 5. ch. 24. 47.

A. I must turn to God with Repentance *a*, I must without delay

b *Matth.* 26. 75.

c *Numb.* 15. 30, 31.

A wilful sin is a great sin, altho' the matter of it be small. *Gen.* 3.

17. *Eccl.* *d* *Luke* 17.

4. There is the same, and greater reason for our repentance towards God for our daily sins.

But we cannot make a particular repentance for every failing; because then we must do nothing else. Therefore for our daily sins which we cannot help, we must repent with our daily Prayers.

e That we may as duly as we can, bewail our sins, which we can never duly bewail; and that we may keep up our true repentance, and perform it better and better. And the more we truly repent, the more we shall have of the comfort of pardon. *Matth.*

5. 4. *Jam.* 4. 8, 9, 10.

XXX. Q. *How often must you repent of the sins of your life with fasting?*

a *Joel* 2. 12, 13.

Matth. 11. 21.

b *Levit.* 16. 21, 29.

30, 31. *ch.* 23. 29, 30.

Our Great Day of Attonement is Good-Friday. Next to that is *Asb-Wednesday*, the first day of the Fast in remembrance of our Lord's Fasting forty days, and forty nights

A. With Repentance and Fasting I must turn to God *a*.

And with Repentance and Fasting I must seek God's Mercy on all solemn Fast days appointed by Authority *b*, and in all times of God's Corrections *c*, and as near as I can, every week *d*.

for our sake, as we profess in the Collect for the first Sunday in Lent. The Thirtieth of January is such a one as those *Zech.* 8. 19, compar'd with *2 Kings* 25. 1, 3, 4, 8, 9, 25. *Jer.* 41. 2 to 8. Great reason have we to humble our selves for our sins on that day, that the like Judgments of the murder of our King, and the confusion of our Church, may not come upon us again.

c The Fasts in time of war, and other times of God's Corrections, are commanded, *Joel* 1. 13, 14. *ch.* 2. 12 to 18. *Jonah* 3. 2 *Chr.* 20: as we are told *Rom.* 15. 4. The like reason there is for any one's private fasting and repentance, when God sends upon him any great affliction, or danger of great affliction. *Rev.* 3. 19.

d *Matth.* 9. 14, 15. *Luke* 2. 37. *ch.* 18, 12. Therefore our Church

Church appoints every *Friday* for a day of fasting and Mourning for our sins, with our Blessed Saviour, who for our sins so Bitterly Mourned and suffered upon a *Friday*. And by this Mourning we shall obtain the Comfort of his Resurrection on his Holy Day. *Matth. 5. 4.*

As to the other Fasting days appointed by the Church: In the *Lent* we are to Mourn for our sins, with our Blessed Saviour in his forty days Fast, and his Bitter Sufferings and Death; that at *Easter* we may have the Comfort of his Resurrection, and of his Holy Supper.

On the *Eves* or days before most of the holy Days, we are likewise to Mourn for our sins, and remember the Fastings and Sufferings of our Blessed Lord and his Saints, that we may have the Comfort of the holy Days; And also to prepare our selves to suffer with them, when we are called to it, that we may be glorified with them. *Rom. 8. 17. 28 to 31.*

In the *Ember-days* we are to humble our selves by fasting, as unworthy of God's mercies; that we may pray humbly and earnestly for Able and Faithful Ministers, and also for a Blessing upon the following season.

In the *Rogation-days* we are likewise to humble our selves; that we may pray effectually for a Blessing upon the fruits of the earth; and for the averting of those Judgments, whereby they have been destroy'd. Therefore the custom of entertainments and drinkings on those days, is an impious contradiction to the Design of them.

All the Fasting days, if you count them, make up no more than the number of twice a week, upon good grounds supposed to be taught by *John* the Baptist, (who certainly taught the Will of of Christ) as well as by the Pharisees. *Luke 2. 37. ch. 5. 33. ch. 18. 12.* Altho' Christ excus'd his disciples from such often fasting, while he the Bridegroom was with them, *Luke 5. 36.* and proportionably in other times of great extraordinary rejoycing; and he also taught that such often fasting is not be strictly requir'd of such weak Christians as know not how to be patient of it, ver. 26, &c. Yet he excus'd none from all fasting. *Matth. 11. 21. ch. 17. 17 to 21. Levit. 23. 29.* And it was in speaking of the weekly fasting, that he said his Disciples should fast, when he the Bridegroom should be taken from them. *Luke 5. 35.*

As to the great extraordinary rejoycing which dispenses with omitting the weekly Fast, or other like Fast: it is not such rejoycing as may as well be made upon another day; but what comes immediately from God upon that day. Such is a great Deliverance from powerful enemies.

And

And our Church in the book of Common Prayer allows no yearly Feast, but that of the Birth of Christ, to take off the weekly Fast in remembrance of his Dying for our sins.

When any other Feast-day falls upon a *Friday*, that may take off the fast of the Eve; that a festival remembrance may not be chang'd into a double fast. The same may be when St. *Matthias's* day falls upon *Asb-Wednesday*: But when a Feast-day happens upon any other Fast, except *Easter-Eve*, the Feast is to be preferr'd.

XXXI. Q. *What is the fasting of true repentance?*

A. On the days of fasting to express my hearty sorrow for my sins, and my unworthiness of God's mercies, by fasting from food as I can *a*, and from all pleasures *b*; and at all times to be as sparing in my food, as is needful to overcome my sinful desires *c*.

a *Matth.* 9. 15. Christ calls fasting, mourning. *Dan.* 10. 2, 3. If on more solemn Fast-days, whether publick or private (of which ought to be at least one of the *Ember-days* in each season, and one of the *Rogation-days*.) I cannot without inconvenience fast from all food till the Evening, (*Judg.* 20. 26. *Jonab* 3. 7.) that is till six or seven a clock in the evening; or till after the time of evening Prayer, I may take so much as necessity requires. *Matth.* 12. 7. If on other Fasting-days appointed by the Church, I cannot be content with both meaner, and more sparing food than ordinary, (*Dan.* 10. 3.) I may be content with one of the two. And I and every body may, and surely ought to abstain from feasting, and drinkings, and every thing, that is better than usual; and also to fast from all food as long as we can conveniently, on all the Fast-days. *Luke* 5. 33. *b* *Isai.* 58. 3. Marriage may not be on a Fasting-day: (*Matth.* 9. 15) and ornaments and gay apparel ought to be laid aside. *Jonab* 3. 5, 6. *Matth.* 11. 21. *c* This reason plainly teaches. *1 Cor.* 9. 27. St. Paul denied his body for the good of the Souls of others. ver. 11, 12, 22. Then surely he did so, as far as was needful for his own Soul.

XXXII. Q. *There is another fasting for Prayer: What is that?*

A. Upon

A. Upon great occasions to express my unworthiness of God's mercies, by fasting from food, and other worldly enjoyments, that I may be more humble and earnest in my Prayers *a*.

a *Matth.* 17. 19, 21. *Acts* 13. 3. *ch.* 14. 23. And for the constant great need we have of Pardon and Grace, keep, as well as thou canst, all the Fasts of the Church. In all of them Mourn for thy sins, and confess thy unworthiness of God's mercies, that thou mayst be more humble and earnest in thy prayers for Pardon and Grace, and for the other mercies the Church directs thee to pray for on any of those days. *Luke* 2. 37. *ch.* 5. 33. In some of those Fasts perform the work of Repentance, once a week if thou canst conveniently, at least once a month. See 29 *Q. e.*

XXXIII. *Q.* What is the second Commandment?

A. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

XXXIV. *Q.* What are you commanded in this Commandment?

a *Deut.* 4. 15 to 19. *A.* I am Commanded not to worship God by an image *a*, or by any other wrong way of worship *b*.
b *Levi.* 10. 1, 2, 3.

XXXV. *Q.* Tell me some wrong ways of worship?

a *Eccles.* 5. 1. *John*

4. 24.

Matth. 15. 8, 9.

b *Eccles.* 5. 2.

c *Ver.* 2, 3. *Matth.*

6. 7, 8. If our Saviour continued all night in prayer to God upon

A. Saying prayers that we do not understand *a*, praying rashly without a form *b*, too long prayer *c*.

upon an extraordinary occasion; (Luke 6. 12, 13) we may not pretend to such freedom of speech with God: nor to the least part of such wisdom to pray well so long, as he had. But by his *Prayer to God* may be meant his Conversation with God, both in praying, and other speaking to God, and in hearing God speak to him. And the words in the Original *προσευχη* signify in a house of Prayer of God: (See Hammond on the place) where our Saviour might have such conversation with God, as Moses had in mount Sinai. As our Church has not appointed all the parts of the 119th Ps. to be read all at once: so we may believe it was not so design'd when the Prophet wrote it.

XXXVI. Q. What is God jealous of?

A. He is jealous of our giving his worship to another *a*, and of our worshipping him a wrong way *b*.
a Isai. 42. 8.
b Levit. 10. 1, 2, 3.
 * Therefore in this Commandment we are forbidden marriage

with one of a wrong Religion; that we may not be tempted to a wrong way of worship, (Matth. 6. 13) nor have our children brought up to it. Mal. 2. 15. The danger of such temptation (see 1 Kings 11. 2, 4. Nebem. 13, 26. And the danger of the children cannot be avoided, if the Parent of the true Church die before they are brought up, and leave them to the other.

XXXVII. Q. In which world does God visit the sins of the Fathers upon the Children?

A. In this world, not in the other.

XXXVIII. Q. How does he shew mercy unto thousands in them that love him, and keep his Commandments?

A. He shews mercy unto thousands of their children and posterity.

XXXIX. Q. What is the third Commandment?

A. Thou shalt not take the name of the Lord thy God in vain*: for the Lord will not hold him guiltless that taketh his Name in vain.

XL. Q. What are you commanded in this Commandment?

A. I

Ezek. 18.

Deut. 10.

Gen. 22.

16, 17, 18.

Deut. 7.

9. Jer. 35.

18, 19.

* That is

forswear

thy self

Matth. 5.

33.

a *Matth.* 5. 33 to 38.

b *Numb.* 30. 2, &c. *Eccles.* 5. 4, 5, 6.

* When we are not believ'd.

c *Jam.* 5. 12. As bad as forswearing is

lying to God, by not performing a vow, or by telling a lie in prayer, or by any other lying to God. *Ab.* 5. 1 to 11.

A. I am commanded not to forswear my self, nor to swear profanely *a*; nor to break a vow *b*; nor to lie, because lying brings forswearing and profane swearing * *c*.

XLII. Q. *What is an oath?*

Rom. 1. 9. *A.* An oath is a calling upon God, as a witness of the truth of what we say.

2 Cor. 1. 18, 23.

XLII. *How is swearing by a creature a calling upon God?*

a *Isai.* 65. 16. *Jer.*

5. 7.

b *Matth.* 5. 34, 35, 36. ch. 23. 21, 22.

For God only is the witness of our hearts, and the judge of all undiscover'd falsehood.

A. We not swear by any thing but God *a*. When a creature is nam'd in an oath, the Creator and Lord of it is to be understood *b*.

XLIII. Q. *What is a vow?*

Gen. 28.

A. A vow is a promise made to God.

20, 21, 22.

XLIV. Q. *What is the fourth Commandment?*

A. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do. But the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

XLV. Q.

XLV. Q. *What are you commanded in this Commandment?*

a Acts 20. 7. 1 Cor. 16. 1, 2. Revel. 1. 10. *b* Matth. 5. 17. Christians, who have more of God's Favours than the Jews had, for the fulfilling of this Commandment, may not bestow less time in his Service than they did. *c* Coll. 2. 16, 17. The body of which the Jews Sabbaths and Holy days are a shadow, is the more solemn publick Worship of God, and time sufficient for it; and the other duties of holy days. See 48 Q.

XLVI. Q. *What is a Sabbath day?*

A. A day of rest and refreshment.

Exod. 23.

XLVII. Q. *Why is the Sabbath of Christians the first day of the week?*

12.

a Mark 16. 9. *b* He rested as soon as he was dead. But his rest was not compleat while his Soul wanted his Body. *c* The work of Dying for the forgiveness of our sins. Eph. 1. 7.

A. Because on that day Christ rose from the dead *a*, and rested *b* from the work of Redemption *c*.

XLVIII. Q. *What is to keep holy the Lord's Day?*

A. To keep holy the Lord's day, is on that day to rest from work, *a*, and to abstain from indecent

a That we may have convenient time, both for the holy duties of the day, and also for rest and refreshment after six days labour and cares. For these ends, less than a whole day of twenty four hours is not sufficient. Nor is the whole day sufficient without other holy days for only one of the holy duties, the learning the knowledge of God. For even they that have most leisure to learn every day, have need enough to employ all the time they can get; and to do so how learned soever they be, (Ps. 119. 73, 97) that they may keep up, and improve their learning. 2 Pet.

3. 18.

indecent recreation *b*; to praise God and rejoice in him for making the world *c*, and for redeeming mankind *d*; to worship him solemnly in his House *e*, and in private *f*; to learn and teach the knowledge of him *g*; and to relieve the poor *b*.

3. 18. But the far greater part of mankind, who must work and do business early and late, can find little or no convenient time on the working days for this learning. Therefore to do worldly work on the Lord's day, without invincible necessity, and not a necessity of our own or our neighbours making, is not for Christian liberty, but for Egyptian bondage. Christian liberty is surely liberty to serve and enjoy God, to get spiritual wealth, and also to make our lives comfortable by convenient rest and refreshment.

b Sports and games do not become the holiness of the day. But some recreation is needful to those that seriously do the duties of it. They may walk in the fields, and behold the works and gifts of God. They may sit and enquire about the health of their neighbours and friends, especially about their spiritual health, the wants of the poor, and the good of their Country, that they may the better pray for all. And the rich cannot better divert themselves, than by visiting and relieving the poor.

c The words of the Commandment teach it, altho' the day is chang'd. *Pf.* 92 1 to 6. *Pf.* 136. 1 to 10. And when this glorious world was made, then was prepar'd that far more glorious Kingdom which the righteous shall inherit. *Matth.* 25. 34. *Rom.* 5. 2.

d *Pf.* 118. 22, 23, 24. *e* *Acts* 20. 7. *f* The duty of every day. *g* *Luke* 4. 16. *b* 1 *Cor.* 16. 1, 2.

XLIX. Q. *How must you rest from work on the Lord's day?*

a *Matth.* 12. 5, 12. *A.* I must do no manner of work on the Lord's day, but the works of a holy day *a*, *b* *Ver.* 11. and the works of such necessity as cannot be avoided *b*. *Luke* 13. 15. *1 Macc.* 2. 40, 41.

L. Q. *What are the works of a holy day?*

A. The

a *Acts*. 20. 7. To such works belong ringing of bells to call the people together, and also to put them in mind to prepare themselves; and the going or riding several

miles to Church: provided they that ride take care that their servants that attend upon them, do not stay without, but be in the Church the whole time of the Service. But the works of building or repairing Churches, or of making any thing belonging to them, may not be done on the Lord's day. *Exod.* 31. 13, &c. ch. 35. 2, 3. *b* *Matth.* 12. 12.

1 Cor. 16. 1, 2. *c* *Exod.* 12. 16 compared with *Deut.* 16. 8. The *Israelites* were forbidden *Exod.* 16. 5, 23, only to make bread on the Sabbath, and ch. 35. 3, only to kindle fire for the work of the Tabernacle, or for any work forbidden on the Sabbath. Without doubt they might on the Sabbath day kindle fire for warmth in cold weather: (*Pf.* 147. 17. *Jer.* 36. 22. *John.* 18. 18) Besides their burning of Sacrifices on the Sabbath, and their roasting the Passover when it was to be killed on that day. *d* Dressing, washing, making

beds, &c. Such was *John* 5. 8, 9. The impotent man having need to go home, and to leave his place for another, he took his bed (which seems to be a light bed carried as a garment) to lie on at home. *e* *Luke* 13. 15.

LI. Q. *Why must you so strictly do no manner of work on the Lord's day?*

a The Worship of God, and preparation for it; the learning the Scriptures, the Catechism, and the Prayers of the Church; the learning to pray with Understanding and Devotion. See 48 Q. *a*.

b That I may be the fitter for the Service of God, and the works of my calling. It is necessary to take due rest the night before, and in due time, that we may be well dispos'd and rise in time for the Serious work of the day. It is also necessary to

A. The works of God's Service *a*, the works of charity *b*, dressing meat meet for a holy day *c*, and the works that must be done for our selves *d*, and for our cattle *e*.

A. That I may do far better, and more profitable, and more necessary work *a*, as it ought to be done; and that I may duly enjoy convenient rest from the work and cares of the world *b*.

take due rest the night after, that we may the better remember what we have learnt on the day. Neither the night before, nor the night after, may rest be neglected on the Day of rest.

LII. Q. *How has God blessed the Lord's day?*

Exod. 23. 12. Levit. 23. 2, 3. Acts 20. 7. A. By making it a good day of rest, and holy feasting.

Convenient rest to fit us for the Service of God and the duties of our callings, and sober religious feasting to stir up our rejoicing and thankfulness for God's mercies, (*Deut. 12. 7. Luke 15. 32.*) are certainly moral duties. And therefore God's commanding them in the Sabbath of the Jews, does oblige Christians to observe them in the Holy Day of the Gospel. But the chief feasting is the feasting of our Souls, in praising and rejoicing in God, (*Pf. 95. 1, 2.*) and praying to him, and learning his Word. And they that are willing may provide sufficiently for the feasting of the body, without hindring any one upon that account from partaking of the Soul's Feast in the Church.

LIII. Q. *How has God hallowed the Lord's day?*

Revel. 1. 10. The Lord's day signifies a A. By commanding it to be kept holy.

day hallowed to the honour and service of the Lord. And the practice of all Christians throughout the world does shew, that the observation of this day was commanded by all the Apostles. And they having their authority from Christ, and being also guided into all truth by the Holy Ghost, (*John 16. 13*) their Command herein was the Command of God. *1 Cor. 14. 37. Gal. 1. 11, 12.*

As the keeping holy the Lord's day is necessary at all times, that holy Duties, and convenient rest may not be neglected: so it is more especially necessary in times of more and greater works; not only that we may remember to prefer the works of God's Service, and of the Salvation of our Souls, before any worldly works; but also for the preservation of our Health, and even of the lives of some of us. Therefore *Exod. 34. 21*, God says to Christians, as well as to the Jews. *In earing time, and in harvest shalt thou rest.*

LIV. Q. *What is the fifth Commandment?*

A. Honour thy Father and thy Mother; that thy

thy days may be long in the land which the Lord thy God giveth thee.

LV. Q. *What are you commanded in this Commandment?*

A. I am commanded to love *a*, honour, obey *b* and succour my Father and Mother *c*; to honour and obey the King, and all that are put in authority under him *d*; to submit my self to all my governors *e*, teachers *f*, spiritual Pastors *g*, and Masters *h*; to order my self lowly and reverently to all my betters *i*; and to be thankful to those that do good to me *k*.

a Matth. 10. 37. The words suppose that Father and Mother ought to be highly lov'd. *b* Col. 3. 20. *c* Mark 7. 9, to 14. *d* 1 Tim. 5. 4, 8, 16. I must honour them in their need with the best I have, and the best place in my house. *e* 1 Pet. 2. 13 to 18. *f* Eph. 5. 21, 22. *g* 1 Pet. 5. 5. *h* Tit. 2. 9, 10. *i* 1 Pet. 2. 18 to 24. In all obedience to man, we must remember not to break any Commandment of God. *Acts* 5. 29. But we must also remember that Commandment which God has given by St. Peter, to suffer patiently for well doing. *i* Levit. 19. 32. *Rom.* 12. 10. *k* Luke 6. 32, 33. The unthankful are worse than other sinners.

LVI. Q. *What is the sixth Commandment?*

A. Thou shalt do no murder.

LVII. Q. *What are you commanded in this Commandment?*

A. I am commanded to hurt *a*, or trouble *b* no body by word *c*, or deed, or by neglect *d*; to bear no malice nor hatred in my heart *e*; nor to be angry without a cause *f*.

a Exod. 21. 12 to 16, 18, &c. *Deut.* 27. 24, 25. *b* Exod. 21. 16. ch. 22. 21 to 25. *Deut.* 27. 18. *c* Exod. 21. 17. *Pf.* 31. 18. *Pf.* 52. 1 to 6. *Eph.* 4. 31. *d* Exod. 21. 29, &c. *Deut.* 22. 8. *Prov.* 24. 11, 12. *e* Levit. 19. 17, 18. *f* Matth. 5. 21, 22.

LVIII. Q. *What is a cause of anger?*

A. Not every fault *a*; but a fault that is wilful *b*, or that needs anger for its amendment *c*. And then I may not be more angry then there is cause for it *d*.

a Gal. 6. 1, 2.
Eph. 4. 1, 2. *b* Numb.
 5. 30, 31. *Matth.*
 18. 17. *c* Prov. 13.
 24. ch. 23. 13, 14.
 ch. 25. 23. ch. 26.
 3. *Tit.* 1. 12, 13.
d *Eph.* 4. 26.

LIX. Q. *Why may not you be angry for every fault?*

A. I have many faults my self *a*: and as I desire God, and all others to bear with me; so I must bear with all others *b*.

a *Jam.* 3. 2.
b *Eph.* 4. 1, 2, 32.

LX. Q. *What else are you commanded in this Commandment?*

A. I am commanded to do no hurt to *a*, nor neglect the Soul of any body *b*. And I am commanded to love and forgive all, both friends and enemies *c*; and to do all I can for the life, and health, and comfort of my self, and those that belong to me, and of all men, both in body and in Soul *d*.

a *Habak.* 2. 15, 16.
Matth. 18. 6, 7. To offend is to cause to sin. *Gal.* 1. 8, 9. ch. 5. 10, 12. *b* *Levit.* 19. 17. *Matth.* 18. 10. *Ezek.* 3. 17 to 22. *Acts* 20. 26, 27. These places of *Ezek.* and the *Acts* belong not only to Ministers, but also to all Parents and Masters, &c. *c* *Mat.* 5. 43 to the end. ch. 6. 12, 14, 15. *Luke* 23. 34. *Acts* 7. 60. *d* *1 Pet.* 3. 9. The Lord's Prayer, by teaching us to pray for both our selves and all men, teaches us to do all that is in our power to obtain what we pray for. *Matth.* 22. 39.

LXI. *How must you forgive your enemies and those that do you wrong?*

A. I must pray heartily that God will give them repentance, and forgive them *a*. And I must do all I can to bring them to repentance, by friendly telling

a *Matth.* 5. 44. *Luke* 23. 34. *Acts* 7. 60.

b Matth. 18. 15, 16, 17. *Luke* 17. 3. *Gal.* 6. 1, 2. *Rom.* 12. 20, 21. *Prov.* 25. 21, 22.

To heap coals of fire upon thine enemies head, is to melt him into love, altho' he be hard hearted; as

those metals that will not be melted by fire under them, are melted by heaping coals of fire upon them. *d* Matth. 18. 17. *e* *Luke* 17. 3, 4.

Heb. 8. 12. There is nothing in this Commandment against just and necessary war, or just and necessary punishments of murderers and thieves, and other malefactors. But to enemies in war, and to malefactors we must shew all the mercy that can well be shew'd. *1* *Kings* 2. 26, 27. *2* *Kings* 6. 22, 23.

LXII. Q. *What are you commanded in this commandment, in respect of Beasts?*

A. I am commanded to do no cruelty to any of God's creatures. *Exod.* 23. 12. *Deut.* 22. 6, 7. *ch.* 25. 4. *Prov.* 12. 10.

LXIII. Q. *What is the seventh Commandment?*

A. Thou shalt not commit adultery.

LXIV. Q. *What are you commanded in this Commandment?*

A. I am commanded to keep *a* From all whoredom, unlawful marriage, (*Levit.* 18.) abuse of marriage, (*Ex.* 19. *Ezek.* 18. *1* *Cor.* 7.) unnatural wickedness, (*Levit.* 20. 13, 15, 16. *Rom.* 1. 26, 27.) and wickedness not nam'd in the Scripture.

Eph. 5. 12. *b* *Eph.* 5. 3 to 8. *c* *Deut.* 21. 20, 21. *Prov.* 23. 20, 21, 31, 32, 33. *Luke* 21. 34. *d* *1* *Cor.* 11. 4 to 8, 10, 13 to 17. Fashions so earnestly forbidden, and declared to be not tolerated in any of the Apostolical Churches, how dare

Christians now use them? One of these fashions is no more justified by 2 Samuel 14. 26, than worse things of divorces and many wives are justified by their being permitted to the Jews. *e Deut. 22. 5.* All distinction of Sexes, whether appointed by nature or by laudable custom, ought to be observ'd. *1 Tim. 2. 9, 10.* How can that fashion be innocent, which gives great occasion to the damnable Sin *Matth. 5. 28, 29?*

LXV. Q. *What is the eighth Commandment?*

A. Thou shalt not steal.

LXVI. Q. *What are you commanded in this Commandment?*

A. I am commanded to keep my hands from picking and stealing, and to do no wrong to my neighbour in his goods *a*, to be true and just in all my dealing *b*, to provide for those that belong to me *c*, to restore lost or ill gotten goods *d*, to relieve the poor *e*, and to succour when there is need, the goods or estate of any man *f*.

*a Exod. 21. 33. to the end. ch. 22. 5. 6. 1 Cor. 6. 8, 9, 10. b Levit. 19. 35, 36. Rom. 13. 7, 8. Tit. 2. 10. c 1 Tim. 5. 4, 8, 16. d Levit. 6. 1 to 6. Ezek. 33. 14, 15. e Matth. 25. 34 to the end. f Exod. 23. 4, 5. Deut. 22. 1 to 5. * To lend to poor men without usury, (Exod. 22. 25. Levit. 25. 35, 36, 37) to take no pledge which cannot be spar'd, (Exod. 22. 26, 27. Deut. 24. 6. 10 to 14) and to have patience with, and forgive those that are not able to pay their debts. Matth. 18. 23 to the end.*

LXVII. Q. *What is the ninth Commandment?*

A. Thou shalt not bear false witness against thy neighbour.

LXVIII. Q. *What are you commanded in this Commandment?*

A. I am commanded to keep my tongue from evil speaking, lying and slandering against my neighbour *a*, and from uncharitable truth *b*, and

a Prov. 19. 5, 9. Tit. 3. 2. b Prov. 11. 13.

c Matth. 7. 1, 2. and from rash Judging *c*, and
d Job. 17. 5. *e* Ps. from flattery *d*; and to speak
 31. 18. *f* Isai. 1. 17. for my neighbour when he
 is slandered *e*.

LXIX. Q. *What is the tenth Commandment?*

A. Thou shalt not covet thy neighbours house;
 thou shalt not covet thy neighbours wife, nor his
 servant, nor his maid, nor his ox, nor his ass, nor
 any thing that is his.

LXX. Q. *What are you commanded in this Com-
 mandment?*

A. I am commanded not to
 covet nor desire other mens
 goods *; but to learn and la-
 bour, truly to get mine own
 living *a*; and to do my duty
 in that state of life †, unto which it shall please
 God to call me.

LXXI. Q. *What is your duty in that state of
 life?*

A. To be diligent *a*, and
 honest, and contented there-
 in *b*.

LXXII. Q. *What if you can live without labour?*

A. I may not live in plea-
 sure *a*: but I must diligently
 imploy my precious time in
 profitable work and business *b*.

LXXIII. Q. *What is the great Commandment
 taught in the six last Commandments?*

A. Thou shalt love thy
 neighbour as thy self.

LXXIV. Q. *What is to love thy neighbour as
 thy self?*

a Deut. 30. 15 to the end. *b* Matth. 7. 12. *c* Rom. 13. 10. *d* Gal. 6. 10. 1 Tim. 2. 1.

A. To love my self truly *a*; and to do to all men, as I would they should do unto me *b*; both in doing and desiring no wrong *c*, and in doing and desiring all good

to every one *d*.

LXXV. Q. *What else are you commanded in the six last Commandments?*

Matth. 5. 22. to 27. Our Saviour commands us to seek forgiveness for anger and angry words without cause, as well as for other wrongs; and to agree quickly with our wronged brother, before God deliver us to the officer of his wrath to be cast into prison, either the prison of hell, to pay the utmost farthing of punishment; or the prison of some punishment here, from which we shall have no release until we have made full satisfaction to our wronged brother. *Levit. 6. 1 to 6*, the fifth part is commanded to be restor'd with the principal of goods unjustly gotten. For the restoring only the principal is not sufficient for the grief, trouble, or other damage that may be caus'd by the injury. *Numb. 5. 5 to 9*, the same restoring is commanded to be made to the heir, if the party wronged be dead; and to be made to the Lord, even to the priest, if there be no heir; or if the party wronged or his heir cannot be known. By the Priest is meant the high Priest, who among Christians is the Bishop; for whose use the inferiour Priest may receive of his Parishioner.

LXXVI. Q. *What are you commanded in all the Commandments?*

a Ps. 25. 9. *Micah* 6. 8. *b* Ps. 10. 4. *Jam.* 4. 6. *c* *John* 5. 44. ch. 12, 42, 43. It is lowliness of mind that works obedience to both God and man.

A. That I may keep all the Commandments as I ought to do, I am in all of them commanded to be lowly minded *a*, without pride *b*, or vain glory *c*. Pride makes a man disobey every Commandment.

mandment, when it is contrary to any lust. Vain glory (which is *loving the praise of men more then the praise of God.* John 12. 43) does the same that pride does, when the Commandment is contrary to the praise of the world. And if any one keep all the Commandments never so strictly; yet if he be either proud of his obedience, (*Luke 18. 9 to 15*) or does good for the praise of men, (*Matth. 6.*) he does not keep the Commandments as he ought to do, to the glory of God, but for the vain honour of himself; and he loses all the reward of obedience.



The LORD'S PRAYER.

I. Question. **H**OW can you keep all God's Commandments?

A. I am not able of my self to walk in the Commandments of God, and to serve him, without his special * grace.
John 15. 4, 5. *Phil. 2. 13.* * It is special, because it is given only to those that use the common grace.

Matth. 13. 12. *Mark 4. 24, 25.* To have grace, is to use it, that is to do what God enables us to do.

II. Q. What is God's special grace?

A. Grace to walk in the Commandments of God, and to serve him *a*: which he gives to those that use his common grace, which he gives to all *b*. *Phil. 4. 13. b* See

III. Q. What is the common grace, which God¹ 2 * gives to all?

A. Grace to turn to God *a*, and to pray to him for his special grace *b*.
a Matth. 23. 37.
1 Tim. 2. 4, 5, 6.
b John 4. 10. With-

out the grace of God, (*Phil. 2. 13*) which he gives us by Christ, (*ch. 4. 13.* *John 15. 5*) we can neither do, nor have any will or desire to do any thing that he commands; nor forbear doing, willing, or desiring

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desiring to do any thing that he forbids: but we shall be as it is said of the old world Gen. 6. 5, *Every Imagination of the thoughts of man's heart was only evil continually.* As it is God that made us; so he only it is that makes us able to forsake sin, and to do good. *Acts 17. 28.*

IV. Q. *What must you do that you may always have God's special grace?*

*a Luke 11. 2 to 14.
Eph. 6. 18. See the
Commandments 18,
19 Q. b Matth. 25,
14 to 31.*

A. I must call upon him for it at all times by diligent prayer a; and do my best endeavour to grow in grace b.

V. Q. *Let me hear therefore if thou canst say the Lord's Prayer.*

This prayer we are commanded to use Matth. 6. 9, and Luke 11. 2. After this manner pray ye, Matth. 6, is the same with Luke 11. When ye pray, say. See Numb. 6. 23.

A. Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the Glory, For ever and ever, Amen.

VI. Q. *How is God our Father?*

*a 1 Cor. 8. 6.
b Matth. 7. 11. c John
16. 23, 24.*

A. He is our Maker a; and our kind Giver of all good b for Christ's sake c.

VII. Q. *What do you mean by Hallowed be thy Name?*

** As God Hallowed the seventh day, by giving it honour above the other days. This Honouring God above all things, is to*

*A. Be thou duly honour'd above all things by me and all people *.*

worship

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worship him as we ought to do. See the Commandments, 13, 21, 24, 25 Q. We pray that God, and all things and persons that belong to him, may be honour'd, as He and they ought to be honour'd; that He may be honour'd above all his creatures; and that all things and persons that belong to him, may be honour'd above other things and persons.

VIII. Q. *What do you mean by Thy kingdom come?*

A. Thy grace come and rule in all our hearts, that we may serve thee*.
* *Matth. 6. 33. Luke 17. 20, 21. And come more and more, till it comes perfectly in heaven. This is to obey him as we ought to do.*

IX. Q. *What do you mean by Thy will be done in earth, as it is in heaven?*

A. All thy Commandments be diligently done all the days of our life, by me and all people in earth, as they are done* by the Angels and Saints in heaven.
* As all thy Commandments are diligently done for ever,

X. Q. *What do you mean by Give us this day our daily bread?*

A. Send us this day and night* all things that be needful both for our Souls† and bodies‖.
* In the evening, this night and the next day. *Gen. 1. 5, 8, &c. Mark 14. 30.*
† Grace, learning and remembering God's Word, wisdom, comfort, &c. ‖ Food, clothes, rest, health, seasonable weather, &c.

XI. Q. *What do you mean by Forgive us our trespasses?*

A. Forgive us the punishments of our sins, and be not angry with us.
Save and defend us in all dangers of punishments, and keep us from everlasting death. The punishments of our sins in this world are the want or loss of grace, or of the means of grace,
the

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the want or loss of our understanding or senses, or of any other good, sorrows, sicknesses, and all other afflictions, and death. And the punishments in the other world are the loss of the happiness of heaven, and the pains of hell, and everlasting death.

* For we also forgive, &c. *Luke 11. 4.*

Matth. 6. 14, 15.
Mark 11. 25, 26. See the Commandments, 60, 61. 2.

XII. Q. *Why do you say, As * we forgive them that trespass against us?*

A. We declare that we do forgive all that trespass against us: because if we do not forgive others, God will not forgive us.

XIII. Q. *What do you mean by lead us not into Temptation?*

Save and defend us in all dangers of sin.

A. Let us not be entic'd nor driven to any sin.

XIV. *What is temptation?*

A. Any thing that makes us sin.
Pride, profit, pleasure, bad company, the praise or custom of the world, the ill will or persecution of man, want, fulness, &c; and Satan working in all these. *Eph. 2. 2.*

XV. Q. *When does God lead us into temptation?*

Rom. 1. 28. 2 Thes. 2. 10, 11, 12.

A. When for our sins he refuses to defend us by his grace.

XVI. Q. *What must you do that God may not lead you into temptation?*

A. I must keep his Commandments with an honest heart and patience *a*; and diligently learn and do more and more of them *b*; and watch and pray that I may not be overcome by temptation *c*.

a Luke 8. 13, 15.
b 2 Pet. 1. 5 to 11.
ch. 3. 17, 18. c Matth. 26. 41.

XVII. Q.

XVII. Q. What do you mean by deliver us from *And the evil?*

A. Keep us from all sin and wickedness, and from our ghostly enemy.

XVIII. Q. What do you mean by our ghostly enemy?

A. The enemy of our souls, the devil. And ghostly dangers are dangers of our souls *.

* Dangers of sin, or of trouble or distraction, &c.

XIX. Q. What do you mean by, For thine is the kingdom, and the power, and the glory, for ever and ever?

A. We pray to thee, because thou art the glorious and powerful King over all the world for ever and ever, and therefore the giver of all good.

XX. Q. What do you mean by Amen at the end of your Prayers?

A. So be it *.

Jer. 28. 6. * Or We beseech thee to hear us good Lord. At the end of Thanksgivings, Amen is, I give the same thanks. 1 Cor. 14. 16. See the Creed, 46 Q. Whatsoever it is that I say Amen to it, I do as it were set my seal to it.

XXI. Q. What is the Faith, wherewith you must pray to God?

A. I trust he will do what I pray for a, of his mercy and goodness, through our Lord Jesus Christ b *.

a Mark 11. 24.
b John 5. 14, 15.
c Rom. 3. 23, 24.
* And therefore I say Amen: because if I had

no hope of what I pray for, it would be in vain to pray for it. And because God has promised to grant all that we pray for according to his will, John 5. 14, 15; therefore I trust he will do what I pray for.

XXII. What do you trust that God will do?

A. I

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a 1 Tim. 2. 4. ch.
4. 10. Rom. 2. 13,
14, 15. Jam. 1. 13,
14, 15. * He expects
from all to do their en-
deavour to learn the
truth, and believe and
do according to it.
Heb. 11. 6. *b* Matth.
7. 7 to 12. Luke 11.
13. *c* Luke 24. 47.
d 1 Cor. 10. 13. Heb. 13. 5, 6.

XXIII. Q. How will God do this of his mercy and goodness, through our Lord Jesus Christ?

a Rom. 3. 23. ch.
6. 23. *b* Rom. 3. 24.
Pf. 145. 8, 9. *c* Acts
5. 31. Rom. 1. 7.
Coll. 1. 2, 16, 17.
d Coll. 1. 14, 20. See
the Creed, 44, 53 *e*
e Heb. 7. 25. ch. 9.
24.

In the Litany there are more things, for the sake of which we pray unto Christ to deliver us from sin, and all the punishments of sin. We pray to him to deliver us from sin, and all the punishments of sin, By, that is, for the sake of his wonderful taking our nature, and being Born without sin for that our deliverance; for the sake of his Circumcision, and Baptism; and his Temptation at his Fast; by all which he declar'd he would be God's faithful Prophet to teach us the same deliverance; for the sake of his Agony that made him sweat, (not blood, but thick sweat) like great drops of blood, of his Suffering upon the Cross, of his precious Death, and continuing Dead in the grave; by all which he bought the same deliverance; for the sake of his Glorious Resurrection and Ascension to the Right Hand of God to pray for, and give us the same deliverance; and for the sake of the Coming of the Holy Ghost, to enable his Apostles and Ministers to teach us the same deliverance unto the end of the world.

A. I trust he will send his grace to me, and to all people, to do what he expects from us *a*; and that he will give me, and all that truly serve him, all things that be needful for us *b*; and forgive us our sins *c*; and be our faithful defender *d*.

A. He will do all, not for any deserving in us *a*, but of his mercy and goodness *b*, by Christ's doing all *c*, for the sake of Christ's Dying for the forgiveness of our sins *d*, and his praying for us *e*.

CONFESSION.

XXIV. Q. *What must you do when you pray to God.*

A. I must first confess my sins, that he may forgive me, and hear my prayers. *John 1. 8, 9.*

XXV. Q. *Let me hear you say a Confession?*

A. Almighty *a* and most merciful Father *b*; * I have erred *c* and strayed from thy ways *d*, like a lost sheep *e*. I have followed too much the devices *f* and desires of my own heart. I have offended against thy holy *g* laws. I have left undone those things which I ought to have done: And I have done those things which I ought not to have done †: And there is no health in me *b*.
 Let the learner read the Prayers, and tell the sense, until he has it perfectly in his mind. *a* Mighty Ruler of all things. This puts me in mind to be very sorry for so disobeying the Great King of all the world. *b* This puts me in mind to be very sorry for being so base and unthankful to our most merciful Father. * When I say this Confession, I must be sensible how I have erred and strayed from God's ways like a lost sheep, how I have left undone those things which I ought to have done, and have done those things which I ought not to have done. *c* Wandred. *d* Commandments. *e* By my manifold sins and wickedness. *f* Evil thoughts. *g* Very good. † Here I must confess my particular sins. See the Commandments 27, 29 Q. *b* No help to keep me from sin, (*John* 15. 5) nor any thing to deserve God's mercy. *Rom.* 3. 23.

i Grant me thy pardon and grace. *k* A grievous sinner, and that cannot but often sin. *l* Punish not as I deserve. *m* Unto thy grace to live well. *n* That am sorry for,

But thou, O Lord, have mercy upon me *i*; a miserable offender *k*. Spare *l* thou me, O God, who confess my faults. Restore *m* thou me that am penitent *n*; According to thy promises declared unto mankind

Thanksgiving.

kind *o* in Christ Jesu our Lord *p*.
 and endeavour to forsake my sins. I must take care that I be truly and earnestly sorry for my sins, and that I do earnestly endeavour to forsake them; that I do not tell a lie unto God. *o* The promise to spare us is declar'd *1 John* 1. 9. For to forgive is to spare, and not punish. The promise to restore us is declar'd *Luke* 11. 13. *p* Upon the Account of his Dying for the forgiveness of our sins. *Matth.* 26. 28. By his Dying for the forgiveness of our sins he has obtain'd for us also grace to live well. *Tit.* 2. 14. See the Creed, 44. 2.

q Most willing to give us the pardon (*1 John* 4. 10.) and the grace (*Luke* 11. 13) that we pray for. *r* Who died to obtain grace for us, (*Tit.* 2. 14) and prays for us. *Heb.* 7. 25. *s* In my duty towards God. *t* In my duty towards my neighbour. *u* In my duty to my self, by being sober in mind and body. To be sober in mind, is to keep my self from pride, and all sinful humours. To be sober in body, is to keep my body in temperance, soberness and chastity. *v* And be thankful for thy grace, to thee, who art most holy, and the giver of all holiness. *w* I confess all the confession of this Prayer: And I pray for the Grace and Pardon therein pray'd for, for Christ's sake.

And grant, O most merciful *q* Father, for his sake *r*, that I may hereafter live a godly *s*, righteous *t* and sober *u* life, to the glory of thy holy Name *v*, Amen *w*.

THANKSGIVING.

XXVI. Q. What else must you do, when you pray to God?

Phil. 4. 6. *Col.* 4. 2. *1 Thes.* 5. 17, 18. *A.* Always when I pray, I must give thanks.

XXVII. Q. Let me hear you say a Thanksgiving.

a Mighty Lord of all the world, therefore the Giver of all good. *A.* Almighty *a* God, Father of all mercies *b*, I thy unworthy *c* servant do give thee
b Wanting in no mercies. *c* Unworthy of thy mercies.

d Confessing we are for our sins most unworthy of thy mercies.

† Here remember to give particular thanks for any especial mercies lately receiv'd, either by thy self, or by any that belong to thee, or are dear to thee, or by thy Country, &c.

e I heartily thank thee.

f Thy making us.

g Thy keeping us from evil. *h* Life, health,

food, clothes, seasonable weather, &c. *i* Above all other mercies,

I bless the for. *k* Great-

er love than can be imagin'd. *l* Thy giving Christ to Die for the forgiveness of the world. *Eph.* 1. 7. *John* 2. 2. *m* Thy Word, Sacraments, Confirmation, Ministers, Government. I bless thee for these means of grace, and for the grace we receive by these means. *n* In heaven. We bless God for our redemption, the means of grace, and the hope of glory above all other mercies, or more than for all other mercies: because these are to be valued far above all worldly blessings.

o Heartily according to my words. *p* Shew my thankfulness to thee.

q By giving thanks with my lips.

r Shew my thankfulness in my life. *John*

14. 15. *s* Who seest all our doings. *t* By

Christ's giving us this grace, (2 *Thes.* 2. 16,

17) and for his sake, who Died to obtain it,

(*Tit.* 2. 14) and prays for it *Heb.* 7. 25. *u* Be

given the thanks and praise of all good. See the Creed, 56 *Q.*

v For ever and ever.

thee most humble *d* and hearty thanks for all thy goodness and loving kindness to me, and to all men. [† particularly for - - -] I bless thee *e* for

our Creation *f*, Preservation *g*,

and all the Blessings of this life *h*; for thy preserving me

this day, [this night] and for all the mercies of it; but above

all *i* for thine Inestimable Love *k*

in the Redemption of the world by our Lord Jesus Christ *l*, for

the means of Grace *m*, and for the hope of Glory *n*.

And I beseech thee give me that due sense of all thy mercies, that my heart may be unfeignedly *o* thankful; and that I may shew forth thy praise *p*,

not only with my lips *q*, but in my life *r*, by giving up my self to thy service, and by walking before thee *s* in holiness and righteousness all my days, through Jesus Christ our Lord *t*; to whom with thee and the Holy Ghost be all honour and glory *u*, world without end *v*. Amen. *w*.

w I give all the thanks of this Thanksgiving; and pray for the grace to be duly thankful, through Jesus Christ.

A Prayer for the MORNING.

a Because he is our Father, and because he is our Almighty and everlasting God, therefore I thank him for safely bringing me to the beginning of this day; and therefore I pray to him to defend me, and to give me grace to serve him. *b* Safe in my life, and in all that is safe in my soul and body and goods; if I have not been safe in some things. *c* From sin and all evil. *d* By

Christ's giving me grace and defence from sin, (2 *Thes.* 2. 16, 17) and defence from punishment; (Luke 10. 19) and for his sake, who died to obtain the same grace, and defence from sin and punishment, (1 *Pet.* 2. 24.) and prays for the same. *Heb.* 7. 25. *e* I thank thee for safely bringing me to the beginning of this day; and beseech thee to defend and govern me therein, through Jesus Christ.

A Prayer for the EVENING.

a With grace and comfort, and convenient rest. *b* Dangers of sin, when no body fees, of sinful dreams, fears, frightful dreams, lightning, tempest, fire, thieves, murder, sudden death, diseases, and accidents. *c* For the sake of his Love

O Lord, our heavenly Father, Almighty and everlasting God *a*, who hast safely brought me to the beginning of this day; defend me *c* in the same with thy mighty power; and grant that this day I fall into no sin, neither run into any kind of danger; but that all my doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord *d*. *Amen e*.

Lighten my darkness *a*, beseech thee, O Lord, and by thy great mercy defend me from all perils and dangers *b* of this night, for the love *c* of thy only Son, our Saviour Jesus Christ. *Amen*.

in laying down his life for us. Or, as thou lovest thine only Son, grant me what he bought for me by his Death. He bought for us by his Death all the good, and deliverance from evil, which God sees fit to grant us. See the Creed, 44. 2. Christ has bought good, and deliverance from evil, even for the greatest sinners, that truly repent. *Deut. 30. 1 to 11. Luke. 15. 11 to 25, 30.* But one chief part of good is Correction, that we may be delivered from sin the greatest evil. *Heb. 12. 6.*

A Prayer for Others.

a From sin and all evil. O Lord save thy people *a*.

b Thy Church; And bless thine inheritance *b*. which thou dost inherit as thy peculiar Kingdom, as those that serve thee in thy truth.

c From sin and all evil. O Lord save the King, and all the Royal Family *c*.

d To defend them And mercifully hear us and us against our enemies. when we call upon thee *d*.

e Judges, Justices, Endue thy Ministers, and Mayors, &c. *f* Make the Magistrates *e* with righteousness *f*. them righteous, and bless them.

g For such Ministers and Magistrates, And make thy chosen people joyful *g*. and for all other thy blessings.

Have mercy upon all men.

Comfort and relieve all that are afflicted [particularly ---]

b I must name my Have mercy upon my nearest relations, as my --- and all my relations and Grandfather, Grand- friends, and all my enemies. mother, Father and Mother, wife and children, brothers and sisters; and any others that I am particularly bound to pray for, as my master, my servants, any great friend, &c.

I pray for all men for Christ's sake; because Christ Died for all. Therefore God so far forgives all, as to give them grace to do what he expects from them, (*Rom. 5. 6; 8; 10. 1 Tim. 2. 4, 5, 6*) and other mercies to lead them to repentance. *Jer. 5. 3, 24. Matth. 5. 45. Luke 6. 35. Rom. 2. 4.* And when they truly repent, he fully forgives them, and gives them all mercies. *Luke 15. 20, 21, 22. Deut. 30. 1 to 11.*

These or the like short Prayers are a good Form of private Prayer. *Eccles. 5. 2, 3. Matth. 6. 7, 8.* And such Prayers will hinder no business; and therefore may never be omitted.

The same with easy alterations, are a good Form for a Family.

It will be no vain repetition to use the same short Prayer both in private, and with the family; as Christ in the same hour prayed three times with the same Prayer. *Matth. 26. 44. Mark 14. 39.* And the using the Prayers of the Church will prepare us for better praying with the Church.

They that have leisure may use more of the Common Prayers. With their Families they may use the whole Morning and Evening Service, except the Absolution, while there is no Priest to pronounce it. Only let them be sure to Understand all that they speak unto God; and be prepar'd to speak all Devoutly. See the Commandments 19 & 20.

A Prayer to be said in the Church before the beginning of the Publick Service.

a Direct my heart to understand thy Word, and our Prayers and duty. *b* Rule my heart to do my duty. *c* By Christ's giving me this grace, and for his sake. *Tit. 2. 14. Heb. 7. 25.*

Fail not to be ready in thy seat before the beginning of the Service. *Matth. 25. 10, 11, 12.*

O God, forasmuch as without thee I am not able to please thee; mercifully grant that thy Holy Spirit may in all things direct *a* and rule *b* my heart, through Jesus Christ our Lord *c. Amen.*

31 Prayers for the EMBER WEEKS.

a O God the Great Lord of all; therefore we pray for grace to serve thee. *b* *Jam. 1.*

17. *c* Grace to know, and obey, and teach thy Word. *c* Confessing we are for our sins unworthy of thy grace.

e In thy House, and in thy especial Service, with thine eyes always upon them. *f* Serving and honouring thee the

Great Lord of all, before and above themselves or any other. *g* Teaching thy people to know and do thy whole Will for their Salvation. *b* By Christ's giving this grace, and for his sake. *Tit. 2. 14. Heb. 7. 25.*

a Confessing we are for our sins unworthy of what I pray for.

b By Christ's delivering us from evil, and giving us what is good for us; (*Coll. 1. 2, 16, 17*) and for his

sake, who by Dying for our sins, has bought for us all the good, and deliverance from evil, which God sees fit to grant us; (*ver. 14.* See the Creed, 44, 53 2.) and who prays for all for us. *Heb. 9. 24.*

Consider what great Need we have to pray for Able and Faithful Ministers; and also to pray for a Blessing upon the several seasons of the year. Therefore neglect not to pray Humbly and Earnestly for these Mercies. And that thy Prayers may be more humble and earnest, keep the three Fasting days in the Ember weeks, as well as thou canst. See the Commandments, 30 2. d. 32.

Almighty God *a*; the Giver of all good gifts *b*, give thy grace *c*, I humbly *d* beseech thee, to all those who are to be called to any Office in thy Church, that they may faithfully serve before thee *e*, to the glory of thy Great Name *f*, and the benefit of thy holy Church *g*, through Jesus Christ our Lord *b*.

O God whose never failing providence ordereth all things both in heaven, and earth; I humbly *a* beseech thee to put away from us all hurtful things, and to give us those things which be convenient for us, through Jesus Christ our Lord *b*.

Amen.

A Prayer for the ROGATION DAYS.

a *Matth.* 6. 33.
b Praying in the Li-
 tany. *c* When they
 are to be gathered, and
 when we have need of
 them. *d* By Christ's
 giving and preserving
 to our use the fruits of
 the earth, (*Eph.* 3. 9.)
 and for his sake. Ch.
 1. 7. (See the Creed,
 44. 53 2.) *Heb.* 9. 24.
 O God heavenly Father,
 who by thy Son Jesus Christ,
 has promised to all them that
 seek thy kingdom, and the
 righteousness thereof, all things
 necessary to their bodily suste-
 nance *a*; I beseech thee to hear
 us *b*, that it may please thee to
 give and preserve to our use
 the kindly fruits of the earth
 so as in due time *c* we may en-
 joy them, through Jesus Christ our Lord *d*. *Amen.*

In the three Rogation days of Fasting, not days of feasting
 or drinking, as they are abus'd contrary to the Order of the
 Church, consider what need we have to fast and pray for
 Blessing upon the fruits of the earth, and for their preservation
 to our use. Therefore comply not with the evil custom: but
 fast as well as thou canst the three days; and pray Humbly and
 Earnestly for these Mercies.

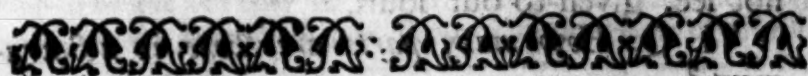
Grace before meat.

a Thanked. *Matth.*
 15. 36. *Acts* 27. 35.
b By Christ's giving us
 this grace, and for his
 sake. *c* God be blessed for his gifts; and give *sc.*
 God be blessed *a* for his
 gifts; and give me [us] grace
 to use them soberly, through
 Jesus Christ our Lord *b*. *Amen.*

Grace after meat.

a The Lord. *b*
 Thanked. For what I [we] have re-
 ceiv'd the Lord's Name *a* be
 praised *b*. *Amen.*

The



The SACRAMENTS.

I. Question. **H**OW many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.

The Laying on of hands in Confirmation is a natural accustomed ceremony, used in blessing or praying for particular persons; (*Gen. 48. 14, 15, 16. Matth. 19. 13, 15*) as lifting up the hands in blessing many together, (*Levit. 9. 22. Luke 24. 50*) and as kneeling in other prayer. And so the one is no more a Sacrament than the other. For Confirmation is a Praying: It is a solemn Praying for a Bounteous Increase of the Grace of the Holy Spirit, promised to be given by that Prayer.

II. Q. How are the Sacraments generally necessary to Salvation?

A. None can be sav'd that neglect to fit themselves for them, and to receive them when they are fit for them, and may have them.

III. Q. Why are the Sacraments so necessary?

Matth. 28. 19. ch. 26. 27. 1 Cor. 10. 17, ch. 11. 24, 25, 26. A. Because Christ has commanded all to receive them.

IV. Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given to us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

V. Q. What is an outward and visible sign of an inward and spiritual grace?

G 4

A. A

A A sign that we see, of a mercy that we do not see, given to our souls.

VI. Q. *How many parts are there in a Sacrament?*

A. Two; the outward visible sign, and the inward spiritual grace.



BAPTISM.

I. Question. **W**HAT is the outward visible sign or form in Baptism?

A. Water *a*; wherein the person is Baptized, In the Name of the Father, and of the Son and of the Holy Ghost *b*.

a John 3. 5. *Acts*
8. 36, 38. *b* Matth.
28. 19.

II. Q. *What is to be Baptiz'd, In the Name of the Father, and of the Son, and of the Holy Ghost?*

A. After prayer for the inward spiritual grace *a*, to be wash'd *b* in token of our forsaking sin *c* by the grace of the Holy Spirit *d*; and so be given up to believe and obey the Father, and the Son, and the Holy Ghost.

a Matth. 7. 7.
John 4. 1, 10. *b* Eph.
5. 26. Tit. 3. 5.
c Matth. 3. 11. Mark
1. 4. *Acts* 2. 38.
1 Pet. 3. 21. *d* John
3. 5, 6. Tit. 3. 5.
e *Acts* 19. 4. 1 Cor.
1. 12, 13. ch. 10.

2. To be Baptiz'd in the name of *Paul*, is by Baptism to be given up to the belief and obedience of *Paul* before any other Apostle. And the *Israelites* being Baptiz'd unto *Moses* in the cloud, and in the sea, signifies that they were by that cloud, and that passage through the sea, assur'd that they must believe and obey *Moses* as sent from God. So to be Baptiz'd in the Name of the Father, and

of the Son, and of the Holy Ghost, is, By Baptism to be given up to believe and obey the Father, and the Son, and the Holy Ghost. So *John* the Baptist baptiz'd in the Name of Christ, by commanding those he baptiz'd to believe on, that is, to believe and obey Christ.

Now by Baptism we are given up to believe and obey the Father, and the Son, and the Holy Ghost; because by Baptism we forsake all sin; which we must do before we can be their disciples: (*Luke* 14. 26, 27, 33) and because we are wash'd in token of our forsaking both the sins of doing evil, and the sins of neglecting duty; and so by that token we are given up to forsake all the evil which they forbid, and to do all the duty which they command; which is the same with being given up to believe and obey them.

We are by Baptism given up to believe and obey the Word of the Father in the Old Testament, (*Acts* 3. 13. *Heb.* 1. 1) and the Word of the Son in the Gospels, (*Heb.* 1. 2) and the Word of the Holy Ghost, who came down upon the Apostles, in their Speeches and Epistles. *John* 14. 16. *ch.* 16. 13. *1 Pet.* 1. 12.

We are also by Baptism given up to believe and obey the whole Scripture, as the Word both of the Father, and of the Son, and of the Holy Ghost. For the whole Scripture is given and reveal'd by the Holy Ghost (*1 Cor.* 2. 10, 11. *2 Tim.* 3. 16) sent from the Father and the Son. *John* 15. 26. *ch.* 16. 15. All Three spake by the Manhood of Christ, (*John* 2. 34) and by all the Prophets. *Heb.* 1. 1. *1 Pet.* 1. 11.

III. Q. *How is the person to be Baptized to be wash'd?*

A. It is left to discretion *a* whether the whole body be wash'd *b*; or water be only pour'd *c* or sprinkl'd on the head or face *d*.

a For the words Baptize and Baptism signifie any kind of washing: and there are good grounds in the Scripture for the several ways of washing in Baptism.

As to the words Baptize and Baptism their signifying any kind of washing: *Heb.* 9. 10, diverse washings are in the Original *διαφορεῖς βαπτισμοί*, different Baptisms. *Mark* 7. 4, except they wash their hands, is in the Original *ὅτι μὴ βαπτίσωμαι*, except they be baptized. And the same is *Luke* 11. 38. And this was done either by dipping the hands, or by pouring water on them. See *Walker* of Baptism, *ch.* 5. 2, 3, 5.

The

The grounds in the Scripture for the several ways of washing in Baptism, are these that follow.

b Dipping the whole body, as it were burying it in the water, together with the death and burial unto sin signified thereby, and raising it again out of the water, with the rising again, or being born again unto righteousness, that it signifies, are meant *Rom. 6. 4*, and *Coll. 2. 12*. But this dipping we must suppose to be done only when it could be done Safely and Decently. *Matth. 12. 7. 1 Cor. 14. 40.*

c *Matth. 3. 11*, John the Baptist says, *I Baptize you with water; but he that cometh after me shall baptize you with the Holy Ghost*. And the same comparison is *Acts 1. 5*, us'd by Christ; and (*ch. 11. 15, 16*) applied by St. Peter to the Holy Ghost falling on the Apostles, and the company of Cornelius. Therefore as Christ's Baptizing with the Holy Ghost was by his pouring him upon them, (*ch. 2. 17, 18, 33*) and by the Holy Ghost falling on them: (*ch. 11. 15*) so we may believe that such as in winter, or for weakness could not bear dipping, and those whom modesty forbade to be dipped by a man, were by John the Baptist, and by the Apostles (whatever was done in after times) baptiz'd by having water pour'd on their heads or faces, to signify Christ's pouring his Spirit upon them:

d Except when the Apostles sprinkl'd water upon them, to signify the sprinkling of the blood of Christ, *1 Pet. 1. 2*. Which sprinkling of the blood of Christ is certainly done in Baptism. For it is God's giving us the pardon and grace obtained by the Blood, that is by the Death of Christ, and his engaging us to the obedience of the Gospel, by the same Blood shed for us upon condition of our obedience. And so by the sprinkling of the blood of Christ in Baptism, is Seal'd to us the New Covenant of the Gospel: (*Heb. 12. 24*) as *Exod. 24. 8*. we read how by the sprinkling of the Type of Christ's Blood (*Heb. 9. 15 to 21*) upon the people, was Sealed the Old Covenant of the Law. For sprinkling of water in Baptism, see *Heb. 10. 22. Ezek. 36. 25, 26, 27*.

Here it is to be noted, that the sprinkling of the blood of the Old Covenant, *Exod. 24. 8*, the Type of the sprinkling of the Blood of Christ, and the Commands for the purifications by sprinkling *Levit. 14. 6, 7, 51*, and *Numb. 19. 18, 19*, Types also of the sprinkling of the blood of Christ, (*Heb. 9. 13, 14*) do express no more than the sprinkling some part of the persons or things that were to be cleansed.

And if we consider how severely Christ commands us *Matth. 5. 28, 29, 30*, to cut off, and pluck away all occasions of unclean thoughts, we may conclude that any kind of washing the

the whole body in Baptism of either Sex, was only a compliance with those that were zealous of imitating the out-dated washings of the *Jews*, and that pouring or sprinkling water on the head or face, is the best way of Baptizing all that are not infants. And then why should Infants be otherwise Baptiz'd? No objection to this can be made from Circumcision: because that was a part of *the yoke of bondage*, Gal. 5. 1.

The dipping of the head or face, altho' it is true Baptism, because it is washing; yet it is an odd way of Baptizing, and without any particular ground in the Scripture for such a way of washing.

It is most probable that Christ himself was Baptiz'd by having water pour'd upon his head, to signify the immediate descending of the *Holy Ghost* upon him. It is not said in the Original, that *he went up out of the water*, but *and τὸ ὑδάτῳ, from the water*.

It was agreeable to the Liberty of his Gospel, that in the first publick act of it he should give an example that was most Decent, and also most convenient at the time he was Baptized, which was the sixth day of *January*. Altho' it was in a hot country, yet the winters there were cold. *Pf. 147. 17. Prov. 26. 4.*

And his great Apostle *St. Paul*, was Baptiz'd the twenty eighth day of *January*, (which, by reason of the change made by the course of the Sun in so long time, answers to about the middle of our *January*) when he was in extreme weakness, not only by fasting three days, but also by the astonishing terror of his vision, and by inexpressible grief for his most cruel persecuting the members of Christ; before he was strengthened by receiving meat. *Acts 9. 18, 19.* The mention of his being strengthened implies such a weakness, that we may suppose, if he or his Baptizer had thought dipping necessary, he would have been strengthened for it.

So all that is necessary in Baptism, is the applying water to the Baptized, to signify the washing him from sin. For this washing from sin is, both from the sins of doing evil, and the sins of not doing duty; both the Baptized his washing himself by forsaking sin; and God's washing him by the Holy Spirit, (*1 Cor. 6. 11*) and by the Blood of Christ, (*Rev. 1. 5*) in giving him grace to forsake sin, and the forgiveness of his sins; all meant *Acts 22. 16. Eph. 5. 26.*

And because by any washing in Baptism is signified God's washing us by his Holy Spirit, and by the Blood of his Son; therefore by any washing we are *born again of the Spirit*, (*John 3. 5*) we are *baptized into Christ's death*, (*Rom. 6. 3*) and we
are

are dead and buried with him unto sin, (ver. 4, 8, 11) that is surely dead unto Sin, altho' we are not buried in the water.

And by any washing in Baptism we are also risen with Christ (Coll. 2. 12) unto righteousness: because the washing from sin signified by the outward washing, contains in it the washing from the sins of not doing duty.

IV. Q. *What is the inward and spiritual grace?*

A. A death unto sin, and a new birth unto righteousness *a*. For being by nature born in sin, and the children of wrath *b*, we are hereby made the children of grace *c*.

a Rom. 6. 4. Coll. 2. 12. See 3 Q. *b*, and the end of note *d*.
b Ps. 51. 5. Rom. 5. 12, 18. *c* Gal. 3. 26. 27.

V. Q. *What is a death unto sin, and a new birth unto Righteousness?*

A. God's cleansing us from sin, by giving us grace to forsake sin and live righteously, and by forgiving our sins *. Eph. 5. 26. *AA*: 2. 38. * Therefore the inward Grace is signified by washing, or applying of water; altho' there be no dipping, as is before prov'd.

VI. Q. *How are we by nature born in sin, and the children of wrath?*

A. Ever since our first Parents sinned in eating of that fruit which God commanded them not to eat *a*, we bring sin with us into the world *b*: And therefore we are born under God's wrath *c*.

a Gen. 3. 1 to 14. *b* Gen. 8. 21. Job. 14. 4. Ps. 51. 5. *c* Gen. 3. 15 to the end. Job. 14. 1, 2. Rom. 5. 12. 18.

VII. Q. *How are we born under God's wrath?*

A. For sin we are born condemn'd to the power of sin *a*, and to many miseries, and death *b*; and to have no salvation, but by Christ's Dying for us *c*.

a Job 14. 4. See 6 Q. *b*. *b* See 6 Q. *c*.
c Rom. 3. 23, 24. 2 Cor. 5. 14. Isai. 53. 5, 6.

VIII. Q.

VIII. Q. *What is meant by children of grace?*

A. Partakers of God's mercy.

IX. Q. *How are we made the children of grace?*

A. By receiving in Baptism a death unto sin, and a new birth unto righteousness.

X. Q. *How is Baptism a pledge to assure us of a death unto sin, and a new birth unto righteousness?*

A. Christ says, *He that believeth the Gospel, and* Mark 16. *is baptized, shall be saved.* 16.

XI. *What is required of persons to be Baptized?*

A. Repentance, whereby they forsake sin *a*; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament *b*.
a Acts 2. 37, 38, 40. Ezek. 18. 21.
b Mark 16. 16. Heb. 11. 6, 11, 33. Here is supposed, that persons to be Baptized of riper years, have a reasonable knowledge and understanding of the Catechism, and of the Service of Baptism; that they may know what they undertake to believe and do, and what Baptism is, and how to behave themselves therein.

XII. Q. *What is to forsake sin by repentance?*

A. To repent me truly of my former sins, stedfastly purposing to lead a new life.
 Acts 2. 37, 38, 40.
 Jam. 4. 8, 9, 10.

XIII. Q. *What is sin?*

A. Sin is to do what God forbids; or not to believe his Word *a*, or not to do what he commands *b*.
a Mark 16. 16.
 1 John 5. 10. *b* Jam. 4. 17.

XIV. Q. *What promises has God made in Baptism to them that repent?*

A. God has promis'd to forgive their sins *a*, and to give them grace to live righteously *b*; and by this forgiveness and grace to
a Acts 2. 38. *b* Eph. 5. 25, 26, 27. *c* Gal. 3. 27. *d* ver. 26, 27. *e* ver. 29. Tit. 3. 5.

Baptism.

7. See the Benefits and vow of Baptism, 3 *Q*.
f Acts 2. 38, 39. *g* Acts 4. 31. ch. 8. 15, 16, 17. See the Title, 6 *Q*.
b Matth. 26. 28. Christ's blood shed for the remission of sins, is the blood of the new Testament, and so the Seal of all the promises of the New Testament. See the Creed, 44 *Q*.

XV. Why then are infants Baptized, when by reason of their tender age they cannot perform repentance and faith.

a Deut. 29. 10 to 14. As those little ones entred by and with their Parents into God's Covenant and oath, To be a people unto him, and he to be a God unto them: so now infants do by their Parents and Sureties enter into the same Covenant and oath. *b* see the vow of Baptism, 21 *Q*.

XVI. What is the meaning of your promising by your sureties?

a See the Vow of Baptism, 21 *Q*. *A*. Because I could not speak my self, my Sureties did speak for me. And what they promised for me I am bound to perform as my own promise *a*, not only as it is God's Commandment.

XVII. Q. How was your promising by your Sureties a sufficient reason for your being Baptiz'd?

a That they might not make a vain promise before God. *b* For otherwise, the Sureties not having me in their power, their promising for me could not be

to make them members of Christ *c*, children of God *d*, and inheritors of the Kingdom of heaven *e*. God has also promis'd them a plenteous increase of grace *f* to be given them in Confirmation *g*. All these mercies he has promis'd for the sake of Christ's Dying for the forgiveness of our sins *b*.

A. Because they promise them both by their Sureties *a*, which promise, when they come to age, themselves are bound to perform *b*.

so now infants do by their Parents and Sureties enter into the same Covenant and oath.

A. Because by my promising by my Sureties, not only they *a*, but chiefly my Parents *b* did undertake to see me taught and brought up to perform what I promis'd *c*.

sufficient,

sufficient. And it was by my Parents order that they did answer for me. And it belongs to my Parents to see such an undertaking made good.

c. As all men-children in the power of those, that would bring them up to the service of the true God, were commanded, *Gen. 17. 11, 12, 13*, to be Circumcised. So when Circumcision was taken away by Christ's Death, (*Eph. 2. 15, 16. Coll. 2. 14.*) and Baptism was commanded, *Matth. 28. 19*, instead of Circumcision; then all children of both sexes (*Acts 8. 12. ch. 16. 15*) were commanded to be Baptiz'd, that were in the power of those that would bring them up to be Christians. *1 Cor. 7. 14*, the children of one Christian Parent are *holy*, and so are to be Baptiz'd: because that Parent will take care to bring them up to be Christians, and may *sanctify*, that is, convert the other Parent. *v. 16*. By children there are meant not only the sons and daughters of Christian Parents, but also all other children that may be in the family. *Gen. 17. 12, 13*.

Therefore the plain reason why an infant is Baptiz'd, is because the Parent, or he or she that is instead of the Parent, does undertake to bring it up a Christian. This undertaking the Parent does express, by desiring Baptism for the infant. And the same undertaking the Parent makes more sure, by procuring Sureties to answer for the infant.

Which sureties ought surely to be such, as both know how to perform what they undertake; and also have Reasonable hope both of life and opportunity to perform it. It is inexcusable presumption for those to undertake for a child, who either are so old, that they have not reasonable hope of living to perform what they undertake; or have not their dwelling so near, as that they may have opportunity sufficient.

And as inexcusable presumption it is for the Sureties to promise and vow solemnly in the child's name, without resolving to do what belongs to them to do for the child's performance. What belongs to them to do, they are plainly told in the Exhortation at the end of the Order of Baptism in the Common-Prayer book. Which altho' they cannot do as the Parents, or the Master or Mistress of the child: yet they may honestly and carefully do what they can. And they may, and ought to call upon the Parents, and others that are concern'd, and also their Ministers, if they see them neglect their duty herein.

XVIII. Q. *How did you promise repentance by your Sureties?*

A. All I promise by them was the promised of See 11, repentance.

XIX. Q. 13 2

XIX. Q. *How did you promise by your Sureties faith to believe the promises of God made to you in your Baptism?*

A. By promising to believe in the Holy Ghost, and in the forgiveness of sins, I did promise to believe that God will give me the grace of the Holy Ghost, and the forgiveness of my sins. And by promising to believe in God the Father, and in Jesus Christ our Lord, and in the life everlasting, I did promise to believe that God will be my Father, and that Christ will be my

a To save me, and sanctify me, and to take tender care of me. *Eph.* 5. 23, 25, 26, 27, 29, 30. See the Benefits and Vows of Baptism, *Q.* 4. *b* See 14 *Q.*

Lord as to one of his members *a*, and that they will bring me to inherit the kingdom of heaven. All these mercies promis'd in God's Word, I believe he will give me, if I truly repent, for the sake of Christ's suffering and Dying for the forgiveness of our sins *b*.

XX. Q. *You have told me why infants are Baptiz'd. How are you sure they must be Baptiz'd.*

a *John* 3. 5, 6, 7. Except *tis*, any one be born, &c. as *Gen.* 17. 14. The same is affirm'd *Tit.* 3. 5. *b* When *Matth.* 28. 19. Christ commanded all to be Baptiz'd, instead of being Circumcis'd, then Baptism was made so necessary for Children. And the Jews custom of Baptizing, not only Circumcising Infants as well as elder persons, was chang'd into the Christian Baptism, See *Hammond* Annot. on *Matth.* 3. 1; and his discourse of Baptizing Infants

A. Our Saviour Christ says, *That which is born of the flesh is flesh, and cannot enter into the Kingdom of God, except be born of water and of the Spirit a.* And he commands all to be Baptiz'd instead of being Circumcis'd *b*.

We may not understand this so severely, as to think an infant that dies unbaptiz'd without any neglect of his Parents, does lose the benefit of Baptism; any more than the child that died

died uncircumcised before the eighth day, did lose the benefit of Circumcision, *Gen. 17. 7.* In this case God accepts the will for the deed. He hath said, *I will have mercy, and not sacrifice.* *Matth. 9. 13. ch. 12. 7. Hos. 6. 6.*

Nor may we think any infant damned, that dies unbaptiz'd before it is his own fault. *Ezek. 18. 20.* For Christ hath Redeemed all mankind. He has bought, and paid for the Salvation of every one. *Heb. 2. 9.* Then none can be damned or not have the grace that is necessary for his everlasting Salvation, without his own wilful sin, (*Rom. 5. 15, 18*) however God deals with him in this world. *Matth. 7. 1, 2.*

But it is a damnable sin in the Parents, or in any other concern'd, to neglect the Baptizing of any child: as it was in the Israelites to neglect Circumcision; for which neglect God sought to kill *Moses.* *Exod. 4. 24, 25, 26.* And we may be sure that God, in this world, will visit this sin of the Parents upon the unbaptized child, as well as any other sin.

XXI. Q. *And where are all the promises of Baptism made to infants?*

A. In the tenth Chapter of St. Mark Christ promises all to infants, by most lovingly calling them to him for his Blessing *a*, and declaring that of such is the Kingdom of God.

XXII. Q. *When do children come to age to perform what they promis'd by their sureties; that they may keep, and not lose the Great Benefit of their Baptism?*

A. As soon as they are able to learn and understand any thing of what they promis'd, they must diligently learn and do all they can *a*. And they must continue diligently learning and doing all they can, as long as they live *b*.

XXIII. Q. *Now tell me in short the whole doctrine of Baptism.*

H

A. Per-

Baptism.

a So far as to understand and believe the words of it. *b* So as to do their Parts therein with understanding and devotion.

A. Persons of age, reasonably instructed in the Catechism *a*, and in the Service of Baptism *b*; truly repenting, and believing that God hears their Prayers for Pardon and grace, for the sake of Christ's Dying for our sins; they come to Baptism. And Infants are brought to Baptism by those that will see them taught the same Catechism, repentance, and belief.

Those Infants and Persons of age, after prayer for the pardon and grace given in Baptism, they are wash'd in token of their forsaking sin by the grace of the holy Spirit; and so are given up to believe and obey the Father, and his Son, and their Holy Spirit.

c Thus God washes them from sin by the Blood of his Son.

This being done, the pardon of all their sins, and grace to live well are assur'd to them *c*, so long as they faithfully continue in their duty, truly repenting of their failings.

Because the learning these things require time; Persons of riper years are to be first taught the Principles, *Heb.* 6. 1, 2: 1. To call to mind as many of their sins as they can, and do the work of Repentance: and to believe that upon their true repentance God forgives them for the sake of Christ's Dying for our sins. *Luke* 24. 47. 2. The doctrine of Baptism, as it is in this Answer: and the promise of a Comfortable increase of grace by the Laying on of hands. And 3. The belief of the Resurrection of the dead, and Eternal Judgment.

These Principles being learnt, and the work of repentance perform'd; upon their believing that God hears their prayers for pardon and grace in Baptism,

Baptism, for the sake of Christ's Dying for our sins, they may in danger of death be Baptiz'd; even if their true repentance be but heartily begun. *Luke* 15. 20. *ch.* 19. 8, 9. *2 Sam.* 12. 13. Provided, if life permit, they do without delay go on, and perfect their good beginning.

But if that danger do not appear, they are next to be taught short Prayers: 1. A short plain form of Confession of sins, 2. The Lord's Prayer, so as to say it with understanding: or if this cannot be speedily learnt, (for some are so dull) a short Prayer in the plain sense of the Lord's Prayer, until they can say the Lord's Prayer with understanding. And 3. A short plain Thanksgiving for God's mercies to them and to all men.

After these things they are to be taught the Catechism, and the Service of Baptism, as is afore-said. And then after their renewing the work of repentance, they must be solemnly brought to Baptism, as soon as they can be brought. And after Baptism they must with all diligence learn and do all that is needful for their Souls health.

The reason of all this is, that the Holy work of Baptism may be not slightly, but duly perform'd, and with due Reverence. And such Reverence to this Holy Sacrament is no more than what our Church plainly supposes in the Rubrick of the Order of Baptism of persons of riper years.

Here it may be asked, why did St. *Paul* convert and teach, and Baptize the jaylor, and all his Family; and finish all between midnight and morning? *Acts* 16. 25 to 35.

To this is to be answer'd, That the Apostles, being miraculously assisted by the Holy Ghost, might do more in few hours, than we can in many days. And we know nothing to the contra-

ry, but that all those of riper years whom they speedily Baptiz'd, had sometime liv'd in the knowledge and fear of God. *Acts* 10. 2. ch. 13. 16, 26, 43. And then it did not require much time for the Inspired Apostles to make them Christians. To this is no objection, that those *Acts* 2, were through ignorance guilty of the Blood of Christ. *Luke* 23. 34. And we are not told that they were all Baptiz'd the same day; but that they were that day converted. The words, *Then they that gladly received his word, were baptized*, signify no more, than that they did without delay Repent, and receive Baptism, as they could do those duties, as they ought to be done.

For the perfect understanding of the Sacrament of Baptism, it is expedient to shew how the Baptism of *John*, and of *Christ*, and of the Apostles, was one and the same Baptism.

The Baptism of them all was the Baptism of repentance in the Name of Christ, for the remission of sins. Of *John*. *Mark* 1. 4. *Acts* 19. 4. Of *Christ*. *Mark* 1. 15. *John* 3. 22, 23. Of the Apostles. *Acts* 2. 38. *1 Pet.* 3. 21.

The Baptism of *Christ* and of *John* was not only in the Name of *Christ*, but also in the Name of the Father, and of the Holy Ghost. For it was commanded by the Father. *Matth.* 3. 15. *John* 1. 33. ch. 6. 38. And they who were Baptized by them, were given up to the repentance and faith commanded by the Father. *John* 12. 49, 50. *Acts* 19. 4. And the same Baptism, and repentance and faith were taught by the Holy Ghost in the mouth of Christ, (*Luke* 4. 1, 14, 15, 18. *John* 3. 34) and of *John*. *Luke* 1. 15, 16, 17. And both they and the Apostles, *Matth.* 3. 11. *John* 7. 37, 38, 39. *Acts* 2. 38, prom-
mis

mis'd to those they Baptized, that they should be afterwards further taught by the Holy Ghost. *John* 14. 26. ch. 16. 13, 14, 15. See the Divine Institution of Confirmation, Part 2. ch. 3.

So the Baptism of them all was, The Baptized his being wash'd in token of his true repentance, in the Name of the Father, and of the Son, and of the Holy Ghost.

And the inward Grace of the same Baptism of them all, as it is plainly affirm'd to be the remission of sins: So *John* 3. 5. ch. 4. 1, 10, it is declar'd to be also the grace of the Holy Ghost; without which the Baptized could not perform, nor make good the repentance and faith, which in his Baptism he profess'd. Nor could he have the same grace, if he neglected Baptism.

Altho' when Christ was Baptiz'd, he had no sins to repent of, or to be forgiven: yet by his Baptism he declar'd his renouncing all sin, and fulfilling all righteousness: whereby he did abide in the love of his Father; (*John* 15. 10) as his disciples by repentance and Baptism have the forgiveness of their sins.

Therefore both the Baptism of our Blessed Lord, and of all that were Baptiz'd in his Name, whether by *John*, (*Acts* 19. 4) or by the Apostles, (ch. 2. 38) was one and the same Baptism.

H 3

The

The LORD'S SUPPER.

I. Question. **W**HAT is the Lord's Supper?

a Ordain'd at the Feast of the Passover Supper, (*Matth.* 26. 26. *Exod.* 34. 25) and instead of that Feast. For the Pass-

over was a Type foresignifying the Sacrifice of Christ's Death; (*1 Cor.* 5. 7.) and this Sacrament is a Sign to remember the same.

b *Acts* 2. 46. The bread of the Sacrament, and the feast they had with it (*Jude* 12.) *they did eat with gladness, εν αγαλλοις* with great gladness.

Wonderful is the Love of Christ, in that he will have us keep a remembrance of his so Grievous Dying for us, not with Sorrow, but with Rejoycing. We ought therefore to Honour his so Great Love by a due Rejoycing; and if we are in mourning, to lay it aside (*Levit.* 10. 19) with all the signs of it (*Matth.* 22. 11, 12) either upon our selves, or in the place where this Holy Remembrance is made. And this Feast may not be kept upon any fasting day. *Matth.* 9. 15.

In our preparation for this Holy Feast we cannot mourn too much for our sins, the causes of our Saviour's Bitter Death, and for that his Dying for our sins.

But when we have confess'd our sins at the holy Table, with unfeigned sorrow for them, then we must comfort our selves with the Prayer for pardon, and the comfortable sentences that follow; and banish all sorrow from our hearts; and Lift up our hearts with joyful thanksgiving for his Redeeming us from all sorrow by his Death, and for all the Benefits of it.

II. Q. *Why was the Sacrament of the Lord's Supper ordain'd?*

1 Cor. 11. *A.* For the continual remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.

III. Q. *What is the Sacrifice of the Death of Christ?*

A. His

A. His Dying upon the

Matth. 26. 28. His Blood shed for the remission of our sins is the blood of the New Testament, that is, the blood that Seals the

Cross for the forgiveness of our sins, and his Sealing the New Testament by his so Dying for us *.

New Testament: as *Exod. 24. 8.* the blood of the covenant was the Seal of that old Covenant or Testament. *Heb. 9. 20.*

* By his Body broken for our pardon, as well as by his Blood shed: for both equally signify his Death.

By his Dying for our pardon, upon condition of our obedience, he Seal'd all the Promises and Commands of the New Testament; like as *Exod. 24. 8.* by the Type of his Blood (*Heb. 9. 18*) were sealed all the Promises and Commands of the Old Testament in the foregoing Chapters.

By his Dying for the forgiveness of our sins, he has seal'd all the Promises of the New Testament; because all the mercies promised are contain'd in the forgiveness of our sins. See the Creed, 44 *Q.*

And by his Dying for our pardon, upon condition of our obeying all the Commands of the New Testament, he has seal'd all those Commands.

The New Testament is call'd a Testament, because it was our Lord's Will when he Died. It is call'd the New Testament with respect to the Old Testament or Covenant, *Exod. 24. 8.* And that is call'd the first testament *Heb. 9. 18*, because it was Seal'd, or ratified with blood, the Type of Christ's Death. ver. 15 to 21.

IV. Q. What are the Benefits which we receive by the Sacrifice of Christ's Death?

A. The forgiveness of our

a Matth. 26. 28. sins *a*, grace, and increase of
b Tit. 2. 14. John grace to live righteously *b*,
15. 2. c John 3. 14. everlasting life *c*, all we have
15. d Rom. 8. 32. need of in this world *d*, and
e Gal. 3. 13. f See deliverance from all evil *e*. For
the Creed, 44. Q. all these mercies are contain'd in the forgiveness
 which Christ Dyed for *f*; and are promis'd in the
 New Testament Sealed by his Dying for us.

The Lord's Supper.

V. Q. *What is the outward part or sign of the Lord's Supper?*

A. Bread and wine; which the Lord hath commanded to be receiv'd.

VI. Q. *How are the bread and wine to be blessed before they are receiv'd?*

a As Christ blessed them by giving thanks.

Matth. 26, 27. *Luke*

22. 19. *b* Because by Christ's Dying for the forgiveness of our sins we receive all benefits. See the Creed 44. 2.

c Reason plainly teaches us to give thanks for these things. And the Church plainly teaches the same in the Exhortation beginning with Dearly beloved in the Lord. This blessing the holy signs is done in the

Thanksgiving beginning with these words, *It is very meet, right, and our bounden duty.* For those things we are to give thanks, as we are directed in that Exhortation; altho' they be not express'd in the words of the Thanksgiving. And at our high Feasts we add a further suitable Thanksgiving.

Altho' it is the Minister's Part to bless the holy Signs; the people must joyn with him, and express the same by saying *Amen.*

* This is a blessed Remembrance of Christ's Dying for us: 1. Because it is to be with gladness for his Great Love and Benefits: 2. Because by remembring his Death Sealing the New Testament, our belief of the Promises, and our obedience to the Commands of the New Testament are powerfully kept up and quicken'd. And 3. Because by the same belief and obedience so kept up and quicken'd, we receive the forgiveness and grace, and all other mercies promised in the New Testament.

VII. Q. *What else is the Minister to do for the blessing of the bread and wine?*

A. He is to shew how according to the Word of Christ, the bread is the sign of his Body broken
en

a This is done in the Prayer of Consecration by saying Christ's Word with suitable actions. And it is done after the blessing of thanksgiving: as Christ after giving thanks said, *This is my body which is given (broken) for you: this do in remembrance of me.* (Luke 22. 19) *This is my blood of the new Testament, which is shed for many for the remission of sins:* (Matth. 26. 28.) *this do ye, as often as ye drink it, in remembrance of me.* 1 Cor. 11. 25. *b* Matth. 7. 7. This is done in the Prayer of Consecration, and the Prayer next before it.

In the Prayer of Consecration the people are to joyn with the Minister, and express the same by saying *Amen*. The meaning of which *Amen* is in short this, Lord grant the benefits of thy Son's Death to us, who remember his Death according to his Word repeated by the Minister.

How does Dr. Comber forget himself, in directing the Communicants to read in his book, while the Minister is saying that Prayer? What can be more evident than that we must so attend to all the parts of the Service, as not to interrupt our selves by any reading or meditations? Let thy reading or meditations be while others are communicating, or before the Service begins.

VIII. Q. *How are the bread and wine to be received when they are blessed?*

A. The Minister is to break the bread for us, to put us in mind of Christ's Body broken for us *a*: and then it is to be received from him, and afterwards the wine *b*.

IX. Q. *What is the inward part or thing signified?*

A. The

The Lord's Supper.

a Matth. 26. 26, 28. *b* In the benefits of them. *c* By them that believe in Christ. *John* 6. 47, 54. *d* By remembering Christ's Body broken for us, and his Blood shed for us as we ought to do. See 12 Q.

A The Body and Blood of Christ *a*; which are verily and indeed taken and received *b* by the faithful *c* in the Lord's Supper *d*.

X. Q. *How are the Body and Blood of Christ signified by the bread and wine?*

a For the same end that his Blood was shed. See 3 Q. *b* This is the plain meaning of Christ's Words, *This is my body which is given (broken) for you: this do in Remembrance of me. This is my blood of the new testament, (or the new testament in my blood) which is shed for you, and for many for the remission of sins: this do ye, as oft as ye drink it, in Remembrance of me.* This remembrance must be as such things ought to be remembered. See 11 Q.

A. I must receive this bread remembering Christ's Body broken for us *a*. And I must receive this wine remembering Christ's Blood the Seal of the New Testament, shed for us for the forgiveness of our sins *b*.

Without doubt the bread is the Body of Christ, and the wine is his blood in such a sense, as the Passover lamb was the Passover. That lamb was call'd the Passover, because it was to be eaten in remembrance of God's *passing over*, his passing over his people, when he slew the first born of the Egyptians, (*Exod.* 12. 11 to 15, 26, 27) and his delivering his people by that means from the bondage of the Egyptians, ver. 42.

So Christ says of the bread, *This is my body which is broken for you*; and of the wine, *This is my blood of the new testament, (or the new testament in my blood) which is shed for you for the remission of sins*; meaning that this bread is a sign of his Body broken for us, to be receiv'd in remembrance of his Body broken for us; and that this wine is a sign of his Blood the Seal of the New Testament, shed for us for the remission of sins, to be receiv'd in remembrance of the same.

This meaning of Christ's words is further shew'd by his saying, *This do in Remembrance of me*: which being said only in some of the accounts of his Institution, does no more than explain what is said in all. See the Plain Substance, &c. 33 Q.

They

They that make a nice observation of *τῆς* may see the Greek of Gen. 28. 17. Zech. 5. 2, 3. Matth. 7. 12. Mark 15. 16, 42. Eph. 1. 13, 14. 2 Thes. 3. 17. 1 Tim. 3. 15.

As to the words 1 Cor. 10. 16, *The Cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* they are not written as the immediate meaning of Christ's Words, *This is my body, this is my blood*; but for an observation concluded from Christ's Words.

The Right Remembering Christ's Body broken for us, and his Blood shed for us to seal the New Testament, is certainly the Communion or partaking of his Body and Blood; as that is the partaking of the Benefits of his Body broken, and Blood shed for us.

But yet the partaking of the benefits of Christ's Body broken, and his Blood shed for us, is not the first and immediate meaning, either of Christ's Words, *my body, my blood*; or of St. Paul's words, *the communion of the body of Christ, the communion of the blood of Christ*.

What is the first and immediate meaning of Christ's Words, is now before shew'd. And the first and immediate meaning of St. Paul's words will appear by considering the design of them.

These words, *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* I say these words are used to prove that those *Christians* that went to idol feasts, and there did eat of things offer'd in sacrifice to the idol, did joyn with the heathen priest in his offering sacrifice to the idol, and so were partakers with him of that sin and evil deed. ver. 42, 15, 19, 20, 21.

And for the proving of the same thing it is alledg'd, that *they which did eat of the Jews sacrifices, were partakers of the altar*: that is, they were partakers with the Priest of his offering sacrifice upon the altar, they joyn'd with him in that service.

Therefore that the words, *The cup of blessing, &c.* may prove what they are design'd to prove, the immediate meaning of them is this, Our blessing and receiving this Sacrament, is our joyning with Christ in his offering the Sacrifice of his Body and Blood, our partaking with him of that Service done to God, by our solemn remembering it before God.

This interpretation naturally proves what is aforesaid of those that went to idol feasts: and it perfectly agrees with the confirmation of the same proof in the next words, *For we being many are one bread, &c.*; that is, by being partakers of that one bread, we shew our selves to be one lump and one company.

And

And that proves that they which did eat of the sacrifices of idol feasts, were one lump, and one company with the idolaters; and so did partake or joyn with them in their idolatry.

So St. Paul's communion of the body and blood of Christ, appears to be our joyning or partaking with Christ in his offering the Sacrifice of his Body and Blood. And the one joyning or partaking with Christ in his offering the Sacrifice of his Body and Blood, if we do it as we ought, by rightly remembering his Body broken for us, and his Blood shed for us to seal the New Testament, then it is also our partaking of the Benefits of his Body broken and Blood shed for us, that is a means whereby we are made partakers of those benefits. See the Plain Substance, &c. 35 Q.

XI. Q. How must this your remembering be?

a Heb. 11. 6. *b* Mark 16. 15, 16. *Luke* 24. 47. The Gospel to be believed, is remission of Sins in Christ's Name to them that repent. And in the remission of sins are contain'd all other mercies. See the Creed. 44 Q. *c* Deut. 30. 1 to 11. *Luke* 15. 18 to 25. *d* This faith or believing is faith in his blood or Death, Rom. 3. 25. Gal. 2. 20. And it is done in all the Prayers, believing that God grants us the mercies we pray for, according to the promises seal'd with his Son's Blood; particularly in the Prayer at the Receiving the holy Signs. And so we feed on Christ (that is, receive his benefits) in our hearts by faith. *Mark* 11. 24. *Heb.* 11. 6, 11. Sarah received the promised child by believing the promise. So ver. 33, they obtained promises by believing them. *2 Cor.* 20. 20. And they that believed not the promises, received not the mercies promised. *Heb.* 3. 18, 19. *Numb.* 14. 2, 3, 11, 28, &c. *2 Kings* 7. 2, 17.

* In giving his only Son to Die for us, *1 John* 4. 10. † In laying down his life for us. *1 John* 3. 16. *e* *Coll.* 1. 12 to 15. *Eph.* 1. 20. This gi-

A. I must stedfastly believe that God will give me that truly repent, the forgiveness *b* and grace, and all other mercies promised *c* in the New Testament Seal'd with his Son's Death *d*.

I must give the greatest thanks I can for the Infinite Mercy of God * and Christ † in Christ's Dying for us, and for all the Benefits which we receive thereby *e*.

ving

ving thanks is done in the Thanksgivings after Receiving, particularly in that which begins with *Glory be to God on high*.

f Rom. 5. 7, 8. *1* John 3. 16. ch. 4. 10, 19. *g* Tit. 2. 14. This giving up our selves to love God and Christ, and to keep their Commandments, is done in praying for grace, particularly in the Lord's Prayer. And it is done in these words, *And here we offer and present unto thee, O Lord, our selves, &c.* In performing this Vow, beware of being Lukewarm. *Revel. 3. 15 to 20.*

b John 15. 12, 13. *1* John 4. 10, 11. This giving up our selves to love one another, is done in praying for others and for all men, as Christ Died for all men; in forgiving those that trespass against us, as Christ Died that he might forgive us; in liberal giving alms, as Christ gave his Body and Blood; and in making the poor partake of that sober rejoycing at home (instead of the feasts of charity in the Church, *Acts 2. 46. 1 Cor. 11. 20, &c.* *Jude 12*) which ought to be on the days of our joyful remembring our Saviour's Redeeming our bodies, as well as our souls. See what our Blessed Saviour says *Luke 14. 13, 14.* And in giving thine alms, beware of not paying a due regard to his Infinite Bounty.

XII. Q. *How are the Body and Blood of Christ verily and indeed taken and received by the faithful in the Lord's Supper?*

A. When I remember Christ's Body broken for me, and his Blood of the New Testament shed for me, with the Belief, and Thankfulness, and Obedience that I have said, Then I receive the Benefits * of his

Because then I do my part of the New Testament seal'd with Christ's Body broken, and Blood shed. And then God is sure to give me the Benefits promis'd in the same

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New Testament seal'd with Christ's Body broken, and Blood shed, that is, seal'd with his Death. See 3 2. * See 4 2.

XIII. Q. *What are the benefits whereof we are partakers by receiving the Body and Blood of Christ in the Lord's Supper?*

John. 55. 6. A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

XIV. Q. *How are our souls strengthened and refreshed by the Body and Blood of Christ in the Lord's Supper?*

When with the help of Christ's own signs I remember his Body broken and Blood shed to seal the New Testament; then I remember to believe, and to believe more stedfastly; and to do, and do more carefully, as God requires in the New Testament so seal'd. And then God continues to me, and gives me more fully the grace, and comfort of pardon, and hope of the other benefits of the New Testament seal'd with his Son's Body broken, and Blood shed for us. *John 15, 2, 10. Prov. 4. 18.*

When we continue in our duty, doing our best endeavour, God continues and increases his grace and mercy to us.

XV. Q. *How do you receive in the Lord's Supper all the mercies obtain'd by Christ's Death?*

a Continuance and increase of grace, continuance and more comfort of pardon, and of the hope of heaven and other mercies, by continuing in my duty.

A. I receive what is then to be receiv'd a. And I receive the assurance of what is to be receiv'd at other times, and by other means b.

See the margin of 14. 2.

b The

The benefits of daily prayer, of learning the Scriptures, and of other means of grace; the benefits of the works of my calling, and of other means of worldly blessings. I receive the assurance of these benefits, by receiving the continuance of God's favour, as I continue in my duty. But we may not hope for any of these benefits without using the means; nor for any Good from God, without doing our best endeavours in our duty.

XVI. Q. *How is the Lord's Supper a pledge to assure us of receiving the Body and Blood of Christ?*

A. Christ's own Signs of his Body broken, and his Blood shed for us, do assure us that we shall receive what his Body was broken, and his Blood shed for *.

XVII. Q. *How often ought you to come to the Lord's Supper?*

A. I must do all I can to abound in all the Duties of a Christian *a*, And then I ought to endeavour to come to the Lord's Supper every Lord's Day, and other solemn feast Day *b*.

a 1 Cor. 15. 58. 1 Thes. 4. 1, 9, 10. *b* Acts 2. 42, 46. See 11 Q. b. ch. 20. 7. 1 Cor. 11. 20. So often partaking of this Holy Sacrament is intimated by our Lord's consecrating the cup of wine after Supper, which was the Grace-cup us'd in all the Jews feasts. For Christ's taking the bread, as they were eating, and the cup immediately after, (Matth. 26. 26, 27. Mark 14. 22, 23) and his taking the cup after supper (Luke 22. 20. 1 Cor. 11. 25.) do shew that he then gave no other thanks after supper, than that which he gave when he took the bread and the cup. Therefore the cup was the grace-cup after supper.

The manner of this grace-cup was thus: The Master of the house, or some guest of better note, took a cup full of wine, and gave thanks; and then he drank a little of it, and so the cup passed round the table.

With such a cup they both began and ended their feasts; as our Saviour seems to have done Luke 22. 17. But it was the cup after Supper, which he consecrated for the Sacrament of his Blood. ver. 20. See Godwin's Moses and Aaron, lib. 3. ch. 2.

XVIII. Q. *What is required of them who come to the Lord's Supper?*

A. To

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1 Cor. 11. 28. We cannot worthily remember Christ's Dying for us, without truly repenting of the causes of his Death; and stedfastly purposing to keep all the Commandments of the New Testament Seal'd with his Death; without a lively faith in the Promises of the same new Testament Seal'd with his Death; and a most hearty thankfulness for the Infinite Mercy of his Dying for us; nor without following his Great Example of Love to all men. And here is supposed that we have a reasonable knowledge and understanding of the New Testament briefly contain'd in the Catechism, and of the Communion Service. And for a Minister to admit any one to the Holy Table, without a reasonable satisfaction that he has this knowledge and preparation, it is the greatest unkindness to the Souls of them both.

XIX. Q. *Are these things requir'd only of them that come to the Lord's Supper?*

Luke 13. 3. 5.
2 Cor. 5. 17. Mark
16. 16. Eph. 5. 20.
Col. 1. 12, 13, 14.
Mark 11. 25. 26.
1 Cor. 13. 1, 2, 3.

A. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his Death; and be in charity with all men.

A. They are requir'd of all that come to any service of God, or pray to him for any mercy.

XX. Q. *What is to repent you truly of your former sins, stedfastly purposing to lead a new life?*

A. I must carefully examine my self, &c. See the Commandments, 27, 29, 30, 31 Q.

XXI. Q. *What must you do, if by your own endeavours to repent truly, you cannot, satisfy your self?*

a Jam. 5. 14, 15, 16. Nice observations are made of these verses. But if we consider them altogether,

A. I must go to God's Minister for his advice. And if thereby I cannot be satisfied, I must confess my sins to him, that with the help of his prayers

and the use of the words in other places; they will appear to signify what they are here cited to prove, &c. The Elder, the Righteous man, as *Elias* the Prophet, is to pray for those that confess their sins to him. The words in the original for sins and faults, do *Rom. 5*, often and always signify the same. And one to another, signifies as well the sinner to the Elder; as *Eph. 5. 21.* and *1 Pet. 5. 5.* it signifies the inferior to the superior. *1 John 5. 16.* *2 Cor. 30. 18, 19, 20.* *b Matth. 9. 6, 8.* *John 20. 23.*

XXII. Q. What pardon has Christ given to his Ministers power to give?

A. He has given to his Ministers power to assure them of pardon who truly repent *a*; and to pray effectually for the pardon of those that truly repent, and confess their sins to them, and desire them to pray for them *b*; and also to forgive the sins of those that shew great and undoubted proofs of a most earnest repentance, and a very lively faith *c* *.

The Absolution of the Excommunicate is not here spoken of. *a Luke 24. 47. b Jam. 5. 14, 15, 16. 1 John 5. 16. Numb. 6. 27. c Matth. 9. 6, 8. John 20. 23.* Such a trust in God's mercy, as makes them abound in seeking it, (*Mark 2. 3, 4, 5*) and in shewing their love of a most Merciful God. *Luke 7. 37 to the end.*

This forgiveness is a Seal of the forgiveness of those, of whom the Minister is sure they are forgiven in heaven: as Christ (*Luke 7. 48*) forgave the sins of the woman, of whom he had said that she loved much, because her sins, which were many, were forgiven; as he lov'd his creditor most, who had 500 pence forgiven him.

Of this Absolution or forgiveness there are but two examples in the New Testament; the one of the woman, and the other of the sick of the palsy. And by those examples we may know to whom it is to be given; and that it is to be given, not only to comfort them in their sorrow; but also that their joy may be full. For the sick of the palsy his coming before Christ, shew'd that he came with a joyful hope. And the womans tears were

tears of love and joy (*Gen. 46. 29*) for having her many sins forgiven: as the debtor who had nothing to pay, both lov'd his creditor, and was glad for having, 500 pence forgiven him.

It is certain it is not the Priest, but God that gives the pardon. God gave it to the Priest to give it to the penitent duly qualified for it. *Matth. 9. 6, 8. John 20. 23.* And God gives it to the penitent by directing the heart and mouth of the Priest. *John 20. 22, 23.* God prepares the Priest's heart, and his ear hearkeneth thereto, to let the penitent have the pardon. And so this Absolution is a comfortable sure praying for the forgiveness of him who gives sure proofs of his lively repentance and faith. Christ's words *John 20. 23. whosoever sins ye remit, they are remitted unto them*, do imply, that the Priest's remitting, is a sure asking of God to remit: as *1 John 5. 16, giving life is asking life.*

XXIII. Q. *What is a lively faith in God's mercy through Christ?*

A. When I truly repent I must believe and be sure, &c. See the Commandments 28 **Q.**

XXIV. Q. *Tell me more fully, what is a lively faith in God's mercy through Christ?*

A. 1. When I truly repent, I must steadfastly believe *a* that God will surely forgive me all my sins, for the sake of Christ's Dying for our pardon *b*.

2. I must likewise steadfastly believe that God will surely give me the grace of his Holy Spirit, while I earnestly pray for it *c*, and diligently use the means of grace *d*.

3. I must likewise believe that God will give me more and more grace, while I diligently

a *Heb. 11. 6.*
b *Mark 16. 15, 16,*
compar'd with *Luke*
24. 46, 47. See the
Commandments, 28 **Q.**

a, b. 1 John 1. 7.
9. c *Luke 11. 2 to 14.*
We must continue
praying earnestly, al-
tho' God seem to deny
us, ver. 7, 8. *d* Learn-
ing God's Word, (*Pf.*
1. 2.) Confirmation,
the Lord's Supper, the
instructions and exhortations of Ministers. *Mal. 2. 7. Heb.*

13. 17. As we must ask, that it may be given us: So we must
by using the means seek, that we may find; and knock that it
may be opened to us.

e *Matth. 13. 12.*
John 15. 2. 2 Pet.
1. 5. to 12.

ligeritly do my duty, as he has enabled me *a*.

4. That he will give me all other things that *f* *Matth* 6. are good for me, while I carefully make it my *33*. ch. 7. first and greatest care to know and to please God *f*, *11*. and am diligent in my calling *g* : *g* *1* *Thes.* *4*. *11*, *12*.

5. That he will faithfully defend me, while I *1* *Matth.* faithfully obey him without fear of man *b*, and *10*. *28* to live peaceably *i*. *34* *1* *Pet.* *3*. *9* to *16*.

6. And that if I continue never weary of well doing, I shall in due time reap everlasting life *k*. *k* *Gal.* *6*.

7. I must believe that God *7*, *8*, *9*. will give me all these mercies, *1* *Tit.* *3*. *5*. *m* *Rom.* *3*. *23*. ch. *6*. *23*. not for any good that I can *n* *Rom.* *4*. *3*, *20*. *o* See do *l*, or deserve *m*; but be- the Creed *44*. *2* cause he has promised them *n* for the sake of Christ's Dying for the forgiveness of our sins *o*.

XXV. Q. How must you have a thankful remembrance of Christ's Death?

A. I must always in my Prayers, truly give most humble, and most hearty thanks for the Infinite mercy of Christ's Dying for our Redemption *a* *. And I must shew my thankfulness to God and Christ in diligently keeping all their Commandments to the utmost of my power *b*.

XXVI. Q. How must you be in charity with all men?

A. I must heartily pray for, and endeavour the good of all men, as well enemies as friends *a*. I must forgive charitably *b* all that have done me wrong *1* *2*.

a *1* *Tim.* *2*. *1*. *Gal.* *6*. *10*. *Matth.* *5*. *44*. *Luke* *23*. *34*. *Acts* *7*. *60*. *b* Without severity in requiring fa-

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tisfaction, doing as I would be done to. *c Mark 11. 25, 26.* See the Commandments, 61 *Q. d Matth. 18. 23 to the end. e Mark. 5. 23 to 27.* See the Commandments; 75. *Q.*

XXVII. Q. *Now tell me in short the whole Doctrine of the Lord's Supper?*

A. They that well understand the Catechism, and the Communion Service; that diligently live Christian lives; that are truly Confirm'd, or ready to be Confirm'd.

They diligently prepare themselves by performing the work of Repentance; and with the Faith, and Thankfulness, and Charity that are requir'd.

They come to the Lord's Table: where for a Comfortable and Thankful Remembrance of the Infinite Love of our Saviour;

The Minister takes bread and wine: and both he and the people bless them by giving Thanks; and by declaring how they receive them according to Christ's Word; and by praying for a blessing upon their receiving them.

a By being shed for the forgiveness of our sins. Then the bread being broken by the Minister, is receiv'd with remembring Christ's Body broken for us. And the wine is receiv'd with remembring his Blood shed out of his broken Body for the forgiveness of our sins, and thereby *a* the Seal of all the Promises and Commands of the new Testament.

This Remembrance is with stedfast Believing that God hears their prayers for the pardon and grace, and all other mercies promised in the New Testament, Seal'd with Christ's Death.

With

With most humble and hearty Thanksgiving for the Infinite Mercy of Christ's Dying for us, and for all the Benefits we receive thereby; And

With Thankful giving up themselves to Obey all the Commands of the New Testament Seal'd with his Death; and particularly his Commands and Example of Love.

To those that do this whole Duty, God surely gives according to their Faith *b.* And their Re-^b Their
ceiving his mercies is their eating and drinking ^{stedfast be-}
Christ's Body and Blood, that is, receiving the ^{lieving that}
mercies obtain'd by his Body broken, and Blood ^{God hears}
shed. ^{their Pray-}

Of the receiving of which they are assur'd, by ^{pardon}
receiving Christ's own signs of his Body broken, ^{&c.}
and Blood shed for us.



To be Learn'd after the CATECHISM.

I. Question **Y**OU have now given a good account of your Catechism. What must you learn after the Gatechism?

a The Prayers and Hymns and Exhortations. *b* *Eeckf.* 5: 1, 2. *Jobn* 4. 24. *Matth.* 15. 8, 9. *c* That I may renew my Vow made in Baptism, as I ought to do; and that I may devoutly pray

A. I must learn to Understand the Prayers and Service of the Church *a*, that I may Devoutly joyn with the Congregation *b*. Before I am brought to be Confirm'd, I must learn to Understand the Service of Confirmation *c*.

with the Bishop for the Graces of the Holy Spirit. *d* That I may joyn in all the parts of it with such Devotion, as becomes the Remembrance of the Son of God his Laying

down his life for us. *e* The Services of Baptism, Matrimony, Visitation of the sick, Thanksgiving of women after child-birth, Burial of the dead. I may never be a Spectator idley looking on, without attending and joyning in the Service.

And before I go to the Lord's Supper, I must likewise learn to Understand the Service of it *d*. And the same I must do for all the other Services of the Church *e*.

II. Q. *When you have learn'd to understand the Catechism, and the Services of the Church, what must you then do?*

Deut. 4. 8, 9, 10.
ch. 6. 5 to 10. *Luke*
8. 15.

A. I must be very careful to Remember, and to Practice what I have learn'd, and to Teach those that belong to me.

III. Q. *What else must you learn?*

a Ps. 1. 2. *b Mal.*
2. 7. *Heb.* 13. 7. 17.
c 1 Thess. 4. 1. 2 *Pet.*
3. 17, 18.

knowledge of God, and Christian living *c*.

IV. Q. *When you have learn'd, and do live according to what you must learn before you are Confirm'd; what is requir'd of you when you are to be brought to be Confirm'd?*

a John 7. 38. ch.
14. 15, 16. ch. 15.
2. *b Acts* 2. 38. See
the Commandments
27, 29, 30, 31 *Q.*
c Heb. 11. 6. *d* See Bap-
tism, 14, 21 *Q.* But if
we desire the Benefit of

A. I must always Diligently learn the Holy Scriptures *a*, and attend to the teaching of my Minister *b*; that I may grow more and more in the

A. I must examine my self whether I do stedfastly purpose, by the Grace of God, to believe and do all that my Godfathers and Godmothers promised for me *a*, and whether I truly repent of my sins *b*; And whether I do stedfastly believe *c* that

Confirmation, it must be done in a Decent, not rude Order; (1 Cor. 14. 33, 40) that God will perform to me his Promises to those that are Baptiz'd and Confirm'd *d*. the easy Orders of the Church at the end of the Catechism, and in the Order of Confirmation, must be duly obey'd; (Eph. 6. 2, 3) and every part of the short Service of it must be attended to with all the Reverence and Devotion that is possible. Heb. 12. 28, 29.



The Order of Confirmation of those that are Baptized, and come to years of Discretion, Ex- plain'd.

a To years of Discretion to Understand, and take upon themselves what their Godfathers and Godmothers promised for them. *b* Saying, supposes both Understanding, and diligent Living according to it.

Matth. 13. 19, 23.

c They must Understand what they are brought to the Bishop

for, and the Service of Confirmation; and be prepar'd according to the fourth Answer of the Exposition of the Catechism.

d By no means to be neglected, because the Church commands it. Eph. 6. 2, 3. And the Witness ought to be one

SO soon as children are come to a competent age *a*, and can say in their mother tongue the Creed, the Lord's Prayer, and the Ten Commandments, and also can answer to the other Questions of this short Catechism *b*; they shall be brought to the Bishop *c*. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation *d*.

that is fit to put the person Confirm'd in mind of his Solemn Vow, and of his Praying with the Bishop to increase daily in Grace and Knowledge. *Matth. 25. 14 to 30. 2 Pet. 3. 17, 18.* Read seriously those Texts: and see the danger of not earnestly endeavouring to grow in grace.

And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation *e*, the Curate of every Parish shall either bring or send in Writing, with his hand subscribed thereunto, the names of all such persons within his parish, as he shall think fit *f* to be presented to the Bishop to be Confirm'd. And if the Bishop approve of them *g*, he shall Confirm them in manner following *h*.
 May the most Reverend Fathers duly consider what Reason there is for their giving not short warning, nor a few days warning of the day: that there may be convenient time for the Ministers Deliberately to inquire and find who are fit; that none through business or absence may lose the opportunity; that all may be duly prepar'd for a strict Examination; and that they may be also duly prepar'd for their receiving the Grace of Confirmation, by Fasting, and truly Repenting of all their breaches of their Vow of Baptism. *John 14. 15, 16. Jam. 4. 8, 9, 10.*

To this end nothing is more necessary than a strict Examination, both in knowledge, and in practice. And nothing can be more wisely done by those that seem not to need it, than to submit to it; both that they may see and amend their Imperfections, and for Example to others. For through neglect of such Examination, few of those that come to Confirmation are tolerably fit. When Prince Charles (afterwards a truly most Religious and Gracious King and Martyr) was Confirm'd, he first answer'd to a long and strict Examination by the Arch-Bishop of Canterbury, and the Bishop of Bath and Wells. When full Satisfaction is given to the Minister, and to the Bishops then they will Affectionately and Effectually pray for the Grace of God. *1 Sam. 10. 15, 16, 17.* But to refuse to give full Satisfaction to those that must give account to God of thy Soul, is to deprive thy self of receiving benefit by their Ministry, *Heb. 13. 17.*
 I cannot but pray that they would approve of none without a satisfactory Account from their Minister, not only that they

can say the Catechism; but that they do reasonably Understand it, and Diligently live according to it: that they have performed, and do frequently perform the Work of repentance; and do believe that God will perform to them his promises to those that are Baptiz'd and Confirm'd: and that they Understand, and have duly Consider'd the Vow, and the Prayers of the Order of Confirmation.

For nothing can be more Unkind, either in the Bishop, or in the Minister, to the Souls they must give Account of, than to be too easy in approving of them. For thereby they Cause them to partake of God's Ordinance unworthily, to the loss of the Great Inestimable Benefit of it, and to their hurt instead of any benefit.

One might think so easy a manner should be always punctually observ'd in all the parts of it; and thereby be taken away the scandal and inconvenience of the accustomed disorder.

See note *a.* & With-
in hearing of the Bi-
shop. If there be more
than can be so placed;
then should not the rest
be Confirm'd after the
other, and the whole
Office repeated? It is
but a short repetition.

Upon the day appointed i,
all that are to be then Con-
firmed, being placed, and
standing in Order before the
Bishop *k*; he (or some other
Minister appointed by him)
shall read this Preface follow-
ing.

Here, or when the Bishop Lays on his hand, for the prevent-
ing disorder and intruders, it is necessary that the Ministers call
to the Bishop by name all they present. Which if they do
when the Bishop Lays on his hand, then the calling them by
companies, and the calling by name every one of another com-
pany, after he has laid his hand on the former, will give him
some time of rest in case of a great Congregation.

To the end that Confirma-
tion may be ministred to the
more edifying of such as shall
receive it, the Church has
thought good to order, That
none hereafter shall be Con-
firmed, but such as can say the
Creed, the Lord's Prayer, and
the

This Preface teach-
es that persons to be
Confirm'd must learn
and Understand the
Catechism, that they
may know what their
Godfathers and God-
mothers promised for
them, and so know

how to give their Consent to it, and promise to perform it. *l* See notes *b c. m* See note *a.* *n* Consent and agree to it as their own Vow. They do this by saying, I do; declaring they ratify and confirm the same in their own persons, and acknowledge themselves bound to believe and to do all those things which their Godfathers and Godmothers undertook for them.

o They do this by the same saying, I do; declaring they do in the presence of God, and of the Congregation, renew the solemn promise and vow that was made in their name at their Baptism.

p Consented and agreed to, as before note *n*. By their own confession, that is acknowledging themselves bound to believe and do all those things which their Godfathers and Godmothers undertook for them.

Then shall the Bishop say,

q Promise and vow again. *r* Consenting and agreeing to it as your own vow. *s* Confessing.

person *r*; and acknowledging *s* your selves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you?

the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contain'd *l*. Which order is very convenient to be observed, to the end that children being now come to the years of discretion *m*, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratify and confirm the same *n*; and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things *o* as they by their own confession have assented unto *p*.

Do you here in the presence of God, and of this Congregation, renew *q* the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own

And

And can it be well done to let any one answer without this Answer? But children and elder persons also come before the Bishop without so much as knowing how to make it, or understanding it. Should not he either see himself, or appoint one to see every one answer in order, one after another? And to this end should not the Demand be repeated as there is occasion?

* As he may be heard by the Bishop and the Congregation.

I do v.

He is to answer standing (as before directed) I do: that is, I do here in the presence of God, and of this Congregation, renew the solemn promise and vow that was made in my name at my Baptism; ratifying, &c.

Or thus, I do confess my self bound to believe and to do all that my Sureties undertook for me. And therefore I stand to the Vow they made in my name: And I do here solemnly Vow it again.

This is to be done, that thou may'st be fit to receive the Grace of Confirmation. For when we come to God for his Grace, we must come with a stedfast Resolution to do what he gives us Grace to do. And when we come to the Bishop for his Prayer for the same Grace, we must Satisfy him concerning our Resolution.

The Bishop. *Our help is in the Name of the Lord w.*

[Now kneel down to give thanks and pray with the Bishop.] *Our help is in the Name of the Lord w.*

A. Who hath made heaven and earth x.

Bishop. Blessed be the Name of the Lord y.

A. Henceforth world without end z.

Bishop. Lord hear our prayers a.

A. And let our cry come unto thee b.

Grant us the Graces we pray for. b To obtain the Graces we pray for.

Bishop.

As *Acts* 8. 15, the Apostles *Peter* and *John* prayed for the Congregation that they might receive the Holy Ghost; So the Bishop does in this prayer.

c Because he is Almighty, that is, the Mighty Lord of all, and everliving God, therefore we pray for grace to serve him all the days of our life.

d Been pleased. *e* To give them grace to live righteously. *f* By Baptism and the Holy Ghost. *g* To them that truly repent of their sins, and believe thy promise to forgive them for Jesus Christ's sake.

Note, That saying the words of the Catechism cannot be sufficient to obtain the forgiveness of sins, nor the grace of the Holy Ghost. Therefore none ought to be admitted to Confirmation without further Examination concerning their Understanding the Catechism and Confirmation, and this Service of Confirmation; and concerning their true Repentance, and their Belief of the Promises of Baptism and Confirmation.

b The Comfortable Gift of the Holy Ghost given in Confirmation Rightly done, to them that come duly prepar'd. *John* 7. 37, 38, 39. *ch.* 14. 15, 16.

i The grace of thy Spirit. *k* Of wisdom and understanding in our duty. *l* Of good resolution to do our duty. *m* Of strength of soul to perform our resolutions. *n* Of knowledge of all things which a Christian ought to know for his souls health. *o* Of the true worship and service of thee.

p Of all due reverence to thy Great Majesty, and fear to displease thee. *q* We thank thee for the grace of the Holy Ghost, and forgiveness receiv'd by our Baptism. And we pray for a comfortable increase of the same grace, and that thy manifold gifts of it may daily increase in us.

Bishop, Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them the forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter.

And daily increase in them thy manifold gifts of grace; the Spirit of wisdom and understanding; the Spirit of counsel and ghostly strength; the Spirit of Knowledge and true Godliness; and fill them, O Lord, with the spirit of thy holy fear; now and for ever. Amen.

If we have the gifts of grace nam'd in this prayer, then all the other manifold gifts of grace will naturally flow from them. Those are faith, hope, the love of God and our neighbour, humility, patience, obedience, justice, liberality, diligence, meekness, temperance, chastity, contentedness, and the rest. All flow from knowledge, counsel and strength.

Then all of them kneeling in order before the Bishop, he shall lay his hand upon the head of every one severally, saying,

As *Acts* 8. 17, *Peter and John laid their hands on them* whom they had before prayed for, that is, with laying on of their hands, prayed severally for every one: (*Matth.*

19. 13, 15) so did *Paul*, *Acts* 19. 6: and so does the Bishop. He is orderd to lay his hand upon the head of every one severally, saying, *Defend O Lord,*

Defend r O Lord this thy child [or this thy servant]. *with thy heavenly grace s; that he may continue thine t for ever; and daily increase in thy Holy Spirit u, more and more, until he come unto thy everlasting kingdom. Amen.*

this thy child, or this thy servant. And in one of the Prayers he says, *upon whom (after the example of thy holy Apostles) we have now laid our hands.*

The reason is, because Laying on of hands in the Scripture, signifies Laying on One of the hands, the Right hand. *Numb.* 27. 18. God says to *Moses* of *Joshua*, *Lay thine hand upon him.* And ver. 23 it is said, *He laid his hands upon him.* *Matth.* 9. 18. *Lay thy hand upon her,* is *Mark* 5. 23, *Lay thy hands on her.* The same is *Acts* 9. 12, 17. And *Mark* 10. 16, *Christ took the little children up in his arms, put his hands upon them, and blessed them.* Now in reason we must understand, that he held them one after another in his left hand and arm, and put only his Right hand upon them. And the same is intimated by the bringing them to him *that he should touch them;* for which his Right hand only was sufficient.

Therefore for the truth of the words, *upon whom (after the example of thy holy Apostles) we have now laid our hands,* there is no need for the Bishop to lay his right-hand upon one, and his left upon another. He may keep to the Order of the Church, and to his Sacred Obligations to observe the Orders of the Common Prayer-book; which require him to lay his hand (no doubt his right hand) upon every one severally, saying, *Defend O Lord this thy child, or this thy servant.*

We

We may reasonably think, that when the Apostles *Peter* and *John* Confirm'd the *Samaritans*, they did not only pray together for the Congregation, but out of their fervent zeal for the Inestimable Gift of the Holy Ghost, did also jointly lay their right hands upon every one severally.

If the number of persons to be Confirm'd be too great for the strength of the Bishop, he can order them to be divided, and come to him at several times.

r From sin and neglect of duty, and from ignorance and error. s Thy grace of thy Holy Spirit to know and obey thy Word. *John* 14. 26. *Eph.* 3. 14 to 20. ch. 5. 9. t Thy true servant. u In the grace of thy Holy Spirit to know and obey thy Word. 2 *Pet.* 3. 18.

Then shall the Bishop say,

The Lord be with you v.

v To help you in praying now. w To

A. And with thy Spirit u.

help thee in praying for us. Altho' there is no mention *Aas* 8, of *Peter* and *John* praying for the Congregation, after they had laid their hands on them: yet we may very well suppose that they did solemnly commend them to the Grace of God; as *Paul* and *Barnabas* did upon another occasion. *Aas* 14. 23.

And all kneeling down the Bishop shall add.

Let us pray.

Our Father which art in heaven, Hallowed x be thy Name y. Thy Kingdom z come a. Thy will b be done in earth c, as it is in heaven d. Give us e this day f our daily bread g. And forgive us our trespasses, As h we forgive them that trespass against us i. And lead us not k into temptation l: But deliver us from evil m. Amen.

Luke 11. 2 to 14, Christ commands us, when we pray to say, *Our Father, &c*; particularly when we pray for the Holy Spirit. x Honoured above all things by us and all people. y Thou and all things that belong to thee. z Thy ruling Grace. a Into our hearts, and the hearts of all people, more and more. b All thy Commandments. c By us and all people. d By the Angels and Saints. e All that truly serve thee. f This day and night, or this night and day. *Gen.* 1. 5 8, &c. g All things that be needful both for our souls and bodies. h For,

Luke

of Confirmation.

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Luke 11. 4. i Not otherwise hoping for thy forgiveness. *k* By denying the help of thy grace. *l* To be overcome by it. *m* From sin.

And this Collect.

By these Prayers we express our earnestness and importunity, which Christ requires in praying for the Grace of the Holy Spirit. *Luke 11. 8 to 14.* *n* See the first Prayer. *o Phil. 2. 13.* *p* Pleasing. *q* Majesty of God. *r* Confessing ourselves unworthy to be heard. *s* Humble earnest prayers. *i Acts 8. 17. ch. 19. 6.* *Heb. 6. 2.*

u One of our hands, our Right-hand. See before. *v* Assure. *w* Not only our Laying on our hands, but our praying particularly for every one. *x* Promis'd (*John 7. 37, 38, 39. ch. 14. 16. Acts 2. 38, 39*) to be given by this Sign. *Acts 8. 14, 15, 16, 17. ch. 19. 6.*

y Leading and guiding them. *z* To lead them in the knowledge and obedience of thy Word. *John 14. 26. Eph. 5. 9.* *a* By Christ's giving them thy Holy Spirit, and *John 15. 26* everlasting life (*ch. 10. 27, 28*) and for his sake. *ch. 3. 14, 15. Tit. 2. 14. Heb. 7. 25.* *b* Who with thee and the Holy Ghost

Almighty and everlasting God n, who makest us both to will, and to do those things that be good o and acceptable p unto thy Divine Majesty q; we make our humble r supplications s unto thee for these thy servants, upon whom (after the example of thy holy Apostles t) we have now laid our hands u, to certify v them (by this sign w) of thy favour and gracious goodness towards them x.

Let thy Fatherly hand, we beseech thee, ever be over them y. Let thy Holy Spirit ever be with them z. And so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ a; who with thee, and the Holy Ghost, liveth and reigneth ever one God b, world without end c. Amen.

liveth

liveth and reigneth, not another God, but the same eternal God.
c He so liveth and reigneth ever world without end. Therefore he can do all we pray for.

d See the first Prayer.
e Be pleased.
f make holy. *g* Defending us with thy grace. *h* In all holiness, and from all sin.
i By Christ's giving us grace and for his sake.
Tit. 2. 14. *Heb.* 7. 25.

in body and soul, through our Lord and Saviour Jesus Christ *i*. Amen.

Then shall the Bishop bless them, saying thus,

k The one God, and Lord of all, (*Exod.* 20. 3) in three Persons. *Matth.* 28. 19.
l The blessing of the Father, from whom is all blessing. *1 Cor.* 8. 6. *m* The blessing of the Son, whom the Father does all. *Eph.* 3. 9. *n* And the blessing of the Holy Ghost; by whom the Father and the Son do all. *Job* 15. 26. *Job* 26. 13.

o Because till then he cannot be ready to partake of the Holy Communion. And if he refuse to be Confirm'd, then he sins in despising God's Ordinance, and the means of Grace, and also in disobeying the Law of the Church.

But who are they that are Confirm'd? Surely not all that have been under the hand of the Bishop; but only they who were duly prepar'd for it; and also were careful to do what belonged to them to do at their Confirmation. For such only can hope for the Inestimable Grace of the Holy Ghost, which is pray'd

O Almighty Lord, and everlasting God *d*, vouchsafe *e* we beseech thee, to direct, sanctify and govern both our hearts and bodies in the ways of thy law, and in the works of thy commandments; that through thy mighty protection *g*, both here and ever, we may be preserved

The blessing of God Almighty *k*, the Father *l*, the Son *m*, and the Holy Ghost *n*, be upon you, and remain with you ever. Amen.

And there shall none be admitted to the Holy Communion, until such time as he be Confirm'd, or be ready and desirous to be Confirm'd.

for, and given in this Ordinance. They certainly receive their Part of that Grace, altho' they do not presently perceive it. *Luke 11. 13.*

But how can they receive such a Mercy from God, who come for it unprepar'd, or slightly prepar'd; or are not careful to joyn Devoutly with the Bishop in so short a Service, as well before and after, as at the Laying on of his hands?

Such therefore are to repent of their coming unworthily to God's Ordinance, and to prepare themselves duly for it; and then to come for that Confirmation, which before they could not receive. *Acts 19. 2.*

Now how to be duly prepar'd for Confirmation, we may know by the Conditions, upon which the Grace given therein is promised. *John 7. 37, 38, 39.* Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, &c. *Ch. 14. 15, 16.* he says, If ye love me, keep my commandments. And I will pray the Father, &c. And *Acts 2. 38.* Peter said to them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins: And ye shall receive the gift of the Holy Ghost; the Gift then spoken of, to be given in Confirmation. *ch. 4. 31. ch. 8. 17.*

Now these Conditions of Believing in Christ, and Thirsting for his Grace; of Loving him and keeping his Commandments; and of Repentance, and being Baptiz'd, and so Believing also in the Father, and the Holy Ghost, implied in being Baptiz'd in their Name, cannot suppose less than a Reasonable knowledge and understanding of all in the so short Catechism, and a believing and Dilligent living according to it, with true Repentance for all failings, and with resolution to obey the Commandment to partake of the Holy Communion, as soon as they can learn to Understand, and joyn Devoutly in the Communion Service; and also with a resolution to endeavour to partake of it as often as they are invited to it. *Acts 2. 42, 46.*

And for their partaking of Confirmation, they must understand what it is, and how to joyn with understanding and Devotion in the Service of it.

K

An

An Exhortation to a Devout Preparing for Confirmation.

IF thou desirest the Inestimable Benefit of True Confirmation, let thy Preparation be answerable.

Therefore as Christ commanded his disciples to fast, when they had a great Mercy to ask of God, such as casting out a devil: (*Matth. 17. 21*) so what remains of Satan in thy heart being to be cast out, by a Plenteous Increase of the Grace of the Holy Spirit, do thou fast some convenient day before. On that day perform earnestly the work of Repentance; that thou may'st be duly prepar'd to Renew thy Vow of thy Baptism in the presence of God, and of the Bishop, and to receive the Grace of the Holy Spirit then given. *Jam. 4. 8, 9, 10*. If thou would'st receive the Grace of Confirmation, thou must earnestly repent of all thy neglect of the Grace of Baptism, (*John 15. 2*) and of all thy breaches of those Commandments, upon the keeping of which the same Grace is promised, *John 14. 15, 16*.

Give God most humble, and most hearty thanks for the Inestimable Grace which he offers to thee, and to all Devout Christians in this Ordinance. *Phil. 4. 6. 1 Thess. 5. 18*. And most humbly and earnestly pray to him to assist thee to Renew thy Vow, Truly and Fully, and to Pray with the
Bishop

Bishop with all humble earnestness for the Graces of the Holy Spirit; that thou may'st not fail to obtain the same Graces, and thy full portion of them.

And that thou may'st Renew thy Vow, and Pray with the Bishop, as thou oughtest to do; read and consider carefully the Order of Confirmation: And see that thou dost Understand it; and every part of it.

Remember the Commandment, *Eph. 6. 2, Honour thy Father and Mother, that it may be well with thee*: and that *1 Pet. 5. 5, Ye younger submit your selves unto the elder: yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble*. Therefore that it may be well with thee, and that God may give thee his Grace; be duly obedient in all things to the Orders of the Church, and of the Bishop; and also to the directions of thy Minister, and of thy Parents or Master. And be not so foolish as to refuse Examination, altho' thou art past thy youth; and to give all the satisfaction of thy being fit, that any of them may require of thee: that thy Minister may with a good conscience cheerfully present thee to the Bishop; and that he may likewise with a good conscience cheerfully Bless and Confirm thee. *Heb. 13. 17.*

But if thou art requir'd to go to Confirmation before thou art ready for it, or to do any thing else that is contrary to thy duty: then God is to be obey'd before man; and thou must, but in a dutiful manner, refuse that which ought not to be done.

And if when thou goest to be Confirm'd, thou see'st crowding, and no care taken for Order, as the Church requires, depart: and hope for more grace by so doing, then by staying. *1 Cor. 14. 33, 40.* Get thy Minister, or some other fit per-

son, to pray the Bishop to Confirm thee wheresoever he pleases, in that Decent Order, which God's Ordinance, and the Church require. If no body will petition the Bishop for thee, go to him thy self. If thou canst not speak to him, deliver thy petition in writing. It is impossible for a good man to deny thy request. And chuse rather to go never so far to his place of residence, then to be Confirm'd in the rude accustomed manner. And assure thy self that God will pay thee well for thy care, and for thy journey.



^a Of Infinite Dignity, and to be administered and receiv'd with all Reverence.

The Order for the Administration of the LORDS-SUPPER, or HOLY ^a COMMUNION, Explain'd.

^b Nothing can be more necessary than the strict observation of this; that the Curates may have opportunity to prevent

the presumption of multitudes, that come in wilfull sin, or gross ignorance, or not so prepar'd as they ought to be; and also that they may have opportunity to speak a word in season, for the more perfect preparation even of the best.

It is necessary for all that are well prepar'd to give this notice, both that the Curate may have opportunity to be satisfied (if there be occasion) that they are duly prepar'd, and to give them counsel for their better preparation; and also for an example to others. For if they think they need not give this notice, to be sure others will not give it.

SO many as intend to be partakers of the Holy Communion, shall signify their names to the Curate, at least sometime the day before ^b.

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And it may not without necessity be put off till the day before; but it ought to be given in the beginning of the week; that the Curate may have time to consider what is best to be done; and that both, he and they that desire to partake of the Communion, may have time to do what may then be necessary or expedient to be done.

Therefore if thou desirest to be a Worthy partaker of the Holy Communion, go to thy Minister, as soon as thou canst conveniently, after he has given warning for it; and let him know that thou art willing to give him all reasonable satisfaction, and to receive any good counsel from him. *Heb. 13. 17.*

Nothing can be more Fatal, than the admitting all that come, without careful inquiry who are fit. For by this means both the impenitent and the ignorant finding admittance, all necessary preparation is counted needless. And this great means of Grace is made the means of Hard'ning people in sin and ignorance. O Dreadful!

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the

Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath

openly declar'd himself to have truly repented, and amended his former naughty life; that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he may conveniently.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottom of his heart

heart all that the other hath trespassed against him, and to make amends for what he himself hath offended; and the other party will not be perswaded to a Godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate *d*.

d Nor any evil doer, altho' known only to the Minister, without reasonable proof of his repentance.

Provided, that every Minister so repelling any, as it specified in this, or the next precedent paragraph, shall be obliged to give an account of

the same to the Ordinary, within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

e The general approved custom of the Table standing at the Communion time in the Chancel, altho' the morning and evening Prayer are not said there, is a sufficient reason for not observing this Order. *f* *Ecclus.* 50. 12. *g.* Ver. 17.

The Table at the Communion time having a fair white linnen cloth upon it, shall stand in the body of the Church, or in the Chancel, where morning and evening Prayer are appointed to be said *e*. And the Priest standing *f* at the north side of the Table: shall say the Lord's Prayer, with the Collect following, the people kneeling *g*.

Our business at the Holy Table is, To Remember, as in a Feast, Christ's Body broken, and Blood shed for the Sealing of the New Testament, by their being broken and shed for the forgiveness of our sins.

This Remembrance therefore must be

First, With comfortable believing that God will give us that truly repent the pardon and grace, and all other mercies promis'd in the New Testament Seal'd with Christ's Death.

Secondly,

Secondly, wsth our highest praise and thanksgiving for the Infinite Mercy of his Dying for us, and for all the Benefits we receive thereby :

And *Thirdly*, with most thankful giving up our selves to obey all the Commands of the New Testament Seal'd with his Death, and particularly his Commands and Great Example of Love.

When we thus Remember Christ's Body broken, and his Blood shed for us ; then we truly eat his Flesh, and drink his Blood. That is, God then Gives us the pardon and grace, and all other mercies, for which his Body was broken, and Blood shed.

The Holy Feast begins with *Lift up your hearts* ; as Christ began with Giving thanks ; and all that is before is Preparation.

First, We prepare our selves by hearing the Ten Commandments ; and by Prayers for grace to keep them, and for the King, that he may govern us in our obedience to God *b* ; and then hearing some portions of Scripture, and a Sermon. *b 1 Kings 3. 9.* This prepares us for a more devout remembrance of Christ's Sealing with his Death all the Commandments, as well as the Promises of the New Testament.

And to prepare for our remembrance of his Sealing with his Death the Promises of the New Testament, we do in a larger Creed solemnly profess our belief of the Promises, and other truths of the Gospel.

And by our Prayer for the whole Church, and giving alms, we prepare for our remembrance of his great Example of Love, and his Command to love one another, as he hath loved us. John 15. 12, 13.

After this we hear an Exhortation to take heed that we do not presume to partake of the Lord's Table without being duly prepar'd. And then we prepare our selves by an humble confession of our sins, and earnest Repenting of them; and by a comfortable faith in the Promises of mercy through Christ to the truly penitent: That we may devoutly remember Christ's Sealing with his Death the Promises and Commands of the New Testament; with a joyful Belief of those Promises, and a thankful and stedfast Obedience to the Commands so Sealed.

Then the Holy and joyful Feast begins with *Lift up your hearts.*

Our Father which art in Heaven, &c.
See the Lord's Prayer in the Order of Confirmation.

The Collect.

*Almighty i God, k unto whom
i Mighty Ruler of all: therefore we pray
for grace to serve thee. k That we may be
pure in thy sight, un-
to whom, i Breathing in. m Love thee
with all our might,
and by keeping all
thy Commandments,
i John 5. 3. n Love
and obey, above all o-
ther. o Thee who art
p By Christ's giving us this grace, and for his sake, Tit. 2.
14. Heb. 7. 25.*

Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS: and the people still kneeling, shall after every Commandment ask God mercy for their transgression thereof

q All they have done, or left undone contrary to the full meaning of the Commandment. *r* In the full meaning of it. thereof for the time past *q*, and grace to keep the same *r* for the time to come, as followeth.

Minister. *God spake these words, &c.*

s Forgive us our sins against this Commandment, *t* Turn. *People.* Lord have mercy upon us *s*; and incline *t* our hearts to keep this law.

u That we may keep them. — write all these thy laws in our hearts *u*.

Then shall follow one of these two Collects for *v* See the King, the Priest standing *v* as before, and note *f*. saying.

Let us pray.

w To whom it belongs to govern all. *x* And therefore thou canst govern all. *y* Especially in governing it, and giving it good Governors. *z* To be our King and Governor. *Dan.* 4. 17, 25, 32. *a* He is God's Minister or Servant to govern his people. *Rom.* 13. 4. *b* *Matth.* 6. 33. *ch.* 10. 37 to 40. *c* Do the duty of thy Minister or Servant, that is, obey thy Laws, and do his endeavour to bring his subjects to obey them.

And that we and all his subjects (duly considering whose authority d he hath) may faithfully serve e, honour f, and humbly g obey him h, in thee i, (*Dan.* 4. 17, 25, 32.) and commands us to serve, honour and humbly obey him. *e* Pay him his taxes without fraud, (*Rom.* 13. 6, 7) and help him, and be true to him against his enemies. *f* *John* 18. 36. *f* *1 Pet.* 2. 17. *g* Without doing what we please, and Without murmurings and disputings. *h* *1 Pet.* 2. 13, 14. *i* In all

The Order of

all things not contrary to thy laws. *k* Because thou commandest us to serve, honour, and obey him. *l* That perfectly teaches all righteousness. *m* By his governing the Church, the King and

his subjects, and for his sake. *Eph.* 5. 25, 26, 27. *Heb.* 1. 25. *n* Who with thee and the Holy Ghost liveth and reigneth, not another God, but the same eternal God, and so liveth and reigneth ever world without end. Therefore he can do all we pray for.

o To whom it belongs to govern all. *p* *Prov.* 21. 1. *q* Confessing our selves and our King unworthy of thy mercies. *r* Obey thy Laws, and endeavour to bring his subjects to obey them. *s* All things well. *Esth.* 10. 3. *t* *1 Cor.* 10. 24. *u* This grace to the King. *v* *Eph.* 5. 25, 26, 27. *Heb.* 7. 25.

study to preserve thy people committed to his charge, in wealth *s*, peace, and Godliness. Grant this *t*, O merciful Father, for thy dear Son's sake *u*, Jesus Christ our Lord.

v A Prayer for grace to keep God's Commandments, or for some other mercy obtain'd by the Death of Christ. When we remember his Dying for us, then it is very proper to pray for any mercy, either for our

and for thee *k*, according to thy blessed *l* word and ordinance, through Jesus Christ our Lord *m*; who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end *n*. Amen.

Almighty *o* and everlasting God *o*, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance; and that thou dost dispose and turn them as it seemeth to thy Godly wisdom *p*. We humbly *q* beseech thee so to dispose and govern the heart of George thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory *r*, and

Then shall be said the Collect *v* of the day. And immediately after the Collect, the Priest shall read the Epistle, saying The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the Chapter of - - - beginning at the - - - verse, And the Epistle

selves, or for others; because all mercies are bought by his Dying for us. See the Creed, 53. *Q* To shew an especial Reverence to the Chief part of God's Word spoken or done by his only Son.

Heb. 1. 1, 2. ch. 2. 1, 2, 3. ch. 12. 25.

x This Creed declares the true sense of the Apostles Creed, as it

was agreed to by the general Councils of *Nice* and *Constantinople*, for the defense of the Truth against the errors of hereticks. It is therefore needful to be placed here, to let us know that we must be true believers of the Gospel, and the Apostles Creed, before we partake of the Holy Communion.

For what is not here explain'd or prov'd, see the Creed in the Catechism. *y* I believe that there is, and

I trust in, and obey one God. I believe that he is the Father &c. I trust in God the Father, the Son, and the Holy Ghost for all mercies, according to their promises. *z* *1 Cor.* 8. 4, 5, 6. *Jam.* 2. 19. *a* That we can see. *b* That we cannot see as Angels and souls. *Gall.* 1. 16.

r And I believe that there is, and I trust in, and obey one Lord Jesus Christ. I believe that he is the only *c* *1 Cor.* 8. 6. That is one Mediator. *1 Tim.* 2. 5. A Mediator is one that stands between God and us. So Christ stands between

God and us, to obtain for us all good by his Dying for us, and by Praying for us; and to give us all that he prays for. *Heb.* 7. 25. We do not, as the *Papists* believe many Mediators. *Col.* 2. 18, 19. *e* *John* 1. 14. *f* *John* 1. 1, 2, 3. *Heb.* 1. 2.

the ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel, (the people all standing up *w*) saying, the holy Gospel is written in the ---- Chapter of ---- beginning at the ---- Verse. And the Gospel ended, shall be sung or said the Creed following *x*, the people still standing as before.

I believe in y one God z the Father Almighty, Maker of heaven and earth, And of all things visible a and invisible b.

And in c one Lord d Jesus Christ, the only begotten Son of God e, Begotten of his Father before all worlds f, God of God g, Light of Light h, Very God of very God i, Begotten, not made k, Being of one substance with the Father l, By whom all things were made m.

The Order of

1. 2. *g* God begotten of God. *John* 1. 1, 14. ch. 5. 17.
 18. *Heb.* 1. 2. *b* Light begotten of Light. *i* Very God be-
 gotten of very God. *k* Not made, because he is of one sub-
 stance with the Father. *Pf.* 90. 2. *l* One and the same God
 with the Father. *John* 1. 1. *Exod.* 20. 3. *Heb.* 1. 6, 10,
 compar'd with *Pf.* 97. 7, and *Pf.* 102. 25. *Revel.* 1. 8, 11,
 17. *m* *John* 1. 3.

n *John* 3. 13, 17.
 He God in heaven,
 took upon him our na-
 ture in earth. *o* Con-
 ceived. *p* *John* 1. 14.

He was not chang'd
 into man. But he took
 man's nature and united
 it to his Godhead.
Phil. 2, 6, 7. *Heb.*

2. 14, 16. *q* He was

Crucified, suffered
 death, and buried for
 our sins, to obtain for
 us the forgiveness of
 our sins, and in the for-
 giveness of our sins all
 the mercies promis'd
 in the New Testament.

Matth. 26. 28. See

the Creed, 44, 53. *Q*

Dead. *s* *Pf.* 16. 10. *t* *Matth.* 25. 31. *u* *Luke* 1. 33. His

Kingdom here in the Church shall last till the end of the world.

1 Cor. 15. 24, 25, 28. But his Kingdom over his Saints,

with the Father and the Holy Ghost, shall continue unto all
 Eternity. *Heb.* 1. 8, 10, 11, 12.

v I believe that there

is, trust in, and obey

the Holy Ghost. I

believe that he is Lord,

&c. *w* Lord of all;

because he is God.

Matth. 28. 19. *Az*

13. 2. *1 Cor.* 12. 11.

2 Cor. 3. 17. *x* *2 Cor.*

3. 6. He gives the life of righteous living: and so he gives

the means to obtain everlasting life. *y* *John* 15. 26. *z* He is

one God, with the Father and the Son; (*1 John* 5. 7.) And

Who for us men, and for our
 salvation came down from bea-
 ven *n*, And was incarnate *o* by
 the Holy Ghost of the Virgin Ma-
 ry, And was made man *p*; And
 was crucified also for us *q* under
 Pontius Pilate. He suffered *r*
 and was buried: And the third
 day he rose again according to the
 Scriptures *s*. And ascended in-
 to heaven, And sitteth on the
 right hand of the Father. And
 he shall come again with glory *t*
 to judge both the quick and the
 dead: Whose kingdom shall have
 no end *u*.

r Grievous pains till he was truly
t *Matth.* 25. 31. *u* *Luke* 1. 33. His
 Kingdom here in the Church shall last till the end of the world.
 But his Kingdom over his Saints,
 with the Father and the Holy Ghost, shall continue unto all
 Eternity. *Heb.* 1. 8, 10, 11, 12.

And I believe in *v* the Holy
 Ghost, the Lord *w*, and given
 of life *x*; *Who* proceedeth from
 the Father and the Son *y*; *Who*
 with the Father and the Son to-
 gether is worshipped and glorifi-
 ed *z*; *Who* spake by the Pro-
 phets *a*.

and so he gives
 the means to obtain everlasting life. *y* *John* 15. 26. *z* He is
 one God, with the Father and the Son; (*1 John* 5. 7.) And
 therefore

therefore he is worshipped and glorified with them, by our being Baptiz'd in his Name, (*Matth.* 28. 19) by our being blessed in his Name, (*2 Cor.* 13. 14) and by our giving thanks and praying to him with the Father and the Son, in the Prayers of the Church. *a Acts* 21. 10. 11. *2 Pet.* 1. 21.

b Eph. 4. 4. 5. 6. *c Gal.* 1. 8. 9. *d* Upon our being once Baptiz'd, and our true Repentance, we have the remission of all the sins of our whole life (*Acts* 8. 38. *2 Cor.* 7. 9. 10. *Jam.* 5. 15.) for the sake of Christ's Dying for us; provided we partake of the other Sacrament. *Matth.* 26. 28. There is no command, nor warrant for our being Baptiz'd again.

And I believe one Catholick *b* and Apostolick *c* Church. I acknowledge one Baptism for the remission of sins *d*. And I look for the resurrection of the dead, and the life of the world to come. Amen.

e See the Commandments, 45 *2. b.* *f* See the Commandments, 30, 31, 32 *2.* and notes. *g* How unseemly is it for Holy days to be observ'd with fairs and markets, (*Amos* 8. 5) and Fasting days to be kept with feasts! *h* If there be no Sermon or homily; otherwise after the Sermon or homily. *i* They ought to be only for spiritual causes. *k* Nor any worldly matter ought to be publish'd by any body, either in or after Divine Service, either in the Church, or Church-yard.

Then the Curate shall declare unto the people what Holy days *e*, or Fasting days *f* are in the week following to be observed *g*. And then also (if occasion be *h*) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations *i* and Excommunications read. And nothing shall be proclaim'd or publish'd in the Church, during the time of Divine Service, but by the Minister *k*: nor by him any thing, but what is prescribed in the Rules of this book, or enjoyned by the King, or by the Ordinary of the Place.

l Here is to be remembered, that in the

Then shall follow the Sermon *l*, or one of the Homilies

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Order of Baptism the Godfathers and Godmothers are requir'd to call upon the child to hear Sermons, that he may the better know what he has promis'd by them. Therefore Sermons ought to be for the most part such as explain the Catechism.

m Offering of alms, (1 Cor. 16. 2) and oblations. Deut. 16. 16, 17. *n* For to move the congregation to offer bountifully, whether for Christ's Ministers, or his poor Members, remembering how Christ offer'd himself for us.

o The light of your alms in this, and other publick collections; and of your other good works that cannot be hid; but not such good works, as may be done in secret. Matth. 6. 1, &c. *p* By praising him for your good works, and by following your good example of obedience to his will.

q Set not your heart upon it. ver. 21. *r* By serving God, not mammon, that is worldly wealth, (ver. 24) and and by liberal alms (1 Tim. 6. 17, 18, 19) and oblations; (Gal. 6. 6 to 10) whether the oblations be offer'd in the Church, or elsewhere.

s The Sum of the Law and the Prophets concerning our duty

lies already set forth, or hereafter to be set forth by Authority.

Then shall the Priest return to the Lord's Table, and begin the Offertory *m*; laying one or more of these Sentences following, as he thinketh most convenient in his discretion *n*.

Let your light o so shine before men, that they may see your good works, and glorify your Father which is in heaven p. Matth. 5. 16.

Lay not up for your selves treasures upon earth q, where the rust and moth doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven r, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. S. Matth. 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law

to our neighbour. Law and the prophets s.
Matth. 22. 39, 40. S. Matth. 7. 12.

Not every one that saith unto me, Lord, Lord,
shall enter into the kingdom of heaven; but he that
doth the will of my Father which is in heaven.
S. Matth. 7. 21.

Well done, but
never commanded in
all cases. But a reason-
able satisfaction ought
to be made besides the
principal. See the Com-
mandments 75 2. and
note.

Zaccheus stood forth, and
said unto the Lord, Behold,
Lord, the half of my goods I
give to the poor: and if I have
done any wrong to any man, I re-
store four-fold. S. Luke 19. 8.

Who goeth a warfare at any time of his own cost?
Who planteth a vineyard, and eateth not of the fruit
thereof? Or who feedeth a flock, and eateth not of
the milk of the flock? 1 Cor. 9. 7.

If we have sown unto you spiritual things, is it a
great matter if we shall reap your worldly things?
1 Cor. 9. 11.

Do ye not know that they
who minister about holy things,
live of the sacrifice u? and they
who wait at the altar, are par-
takers with the altar? Even so
hath the Lord also ordained, that they who preach
the Gospel, should live v of the Gospel. 1 Cor. 9.
13, 14.

† If he thinks, he
does according to his
ability. Otherwise he
reaps nothing but pu-
nishment, because he,
despises the Com-
mandment of God,

He that soweth little, shall
reap little †: and he that sow-
eth plenteously, shall reap plen-
tiously. Let every man do ac-
cording as he is disposed in his
heart, not grudgingly, or of ne-
cessity,

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Deut. 15. 7 to 12.
Matth. 25. 34 to the
 end. *Gal.* 6. 6. 7.

ω Κατηχισμὸς, Catechized. *κ* Κατηχῶντι, that Catechizeth. Without diligent Catechizing all other teaching is to little purpose. To be sure the Teaching here is a

teaching in order all a Christian ought to know. *γ* He that soweth to his flesh, by bestowing all his worldly wealth only on his body and worldly matters, shall reap loss and ruin. But he that soweth to the Spirit, by liberal bestowing his wealth on spiritual and charitable works, shall reap life everlasting. *ver.* 8.

While we have time, let us do good unto all men, especially unto them that are of the household of faith. *Gal.* 6. 10.

κ So content with that he hath, as to be willing to give according to it. *α* It is therefore great folly to lose the use of it here; (*Deut.* 15. 10. *Prov.*

3. 9, 10. *Luke* 16. 11. 2 *Cor.* 9. 7, 8) and also to lose that use which will yield us great gain even in heaven. *Matth.* 10. 42. *ch.* 25, 34. to the end. *Gal.* 6. 6, 7, 8.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1. *Tim.* 6. 17, 18, 19.

β In not performing his promises to works of charity. *Matth.* 10. 42. *ch.* 25. 34, &c.

cessity: for God loveth a cheerful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught *ω* in the word, minister to him that teacheth *κ* in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth *γ* that shall he also reap. *Gal.* 6. 6, 7.

Godliness is great riches, if a man be content with that he hath *ζ*. For we brought nothing into this world; neither may we carry any thing out *α*. 1. *Tim.* 6. 6, 7.

God is not unrighteous *β*, that he will forget your works and labour that proceedeth of love; which love ye have shewed for

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his Names sake, who have ministred to the Saints, and yet do minister. Heb. 6. 10.

To do good and to distribute forget not: for with such sacrifices God is well pleased. Heb. 13. 16.

c God's love to us, which he commands us to imitate, ver. 16. Who so hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God c in him? 1 S. John 3. 17.

Give alms of thy goods, and never turn thy face from any poor man: and then the face of the Lord shall not be turned away from thee. Tob. 4. 7.

Be merciful after thy power. If thou hast much give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity. Tob. 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, shall be paid him again. Prov. 19. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Ps. 41. 1.

d Take care that thy alms or other devotions be such as are fit to be presented upon the holy Table, and of which thou may'st pray for a merciful acceptance.

Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest; who shall humbly present and place it upon the holy Table d.

e Offer with the alms and other devotions And when there is a Communion, the Priest shall then place

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ons: which alms and devotions coming from charitable and devout hearts, they do prepare the way for the holy Signs of the Great Charity of Christ. *Matth. 5. 7. Gal. 6. 6, 7, 8.* *f* Let the Minister, and all that are concern'd, take care that the holy Signs, and the vessels they are put in, be such as shew a due Respect and Reverence to the Things Signified. *g* The Signs of Christ's offering himself for all, do powerfully move us to pray with fervent charity for the whole state of his Church. *1 John 3. 16. ch. 4. 10. 11.*

b Warring against sin and error: and so there is great reason to pray for it.

i Because he is Almighty, that is, the Mighty Ruler of all, and everliving God; therefore we pray and give thanks to him for all good, as being the everlasting Giver of all. *k* Teacher of holiness. *l* Humble earnest Prayers. *m* *1 Tim. 2. 1.* *n* Confessing ourselves unworthy that thou shouldst (accept our alms or oblations, or) receive our prayers.

o In great mercy to our great unworthiness. *p* To be so pleased with our alms, as to grant us the mercies promis'd to the liberal almsgiver. See the Sentences before; and *Matth. 23. 34. to 41.* *q* To be so pleased with our oblations, as to grant us the mercies promis'd to those that offer of what God has given them, as they ought to do. *Prov. 3. 9, 10. Gal. 6. 6. to 10.* And to be so pleased with our oblations of Bread and Wine, as by them to stir us up to a right Remembrance of Christ's Body broken, and Blood of the New Testament shed for

Let us pray for the whole state of Christ's Church militant *b* here in earth.

Almighty and everliving God i, who by thy holy k Apostles hast taught us to make prayers and supplications l, and give thanks for all men m; *n* humbly beseech thee most mercifully o (+ to accept our alms p and oblations q, and) to receive r these our prayers which we offer unto thy Divine s Majesty,

+ If there be no other oblations, then shall the words [accepting our alms and oblations] be left unsaid.

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for us; to stir us up to such a Remembrance, as whereby we shall receive the Benefits of his Body broken, and blood shed for us. *r* Grant. *s* Godly. *t* And also when the alms or oblations are not liberal. But the Minister may in charity think the Communicants do according their knowledge.

u Breath in. *v* The whole Church over all the world. *w* The grace. *x* Of believing the truth. *y* One mind, and *z* Agreement, without divisions, wars or quarrels. *a* Profess to serve. *b* Thee the lover of holiness. *c* To believe and obey the truth. *d* Of thy Word that teaches all holiness. *e* See before, notes *y*, *z*. *f* Love with the fear of God; (1 *John* 5. 2) when we keep God's Commandments, and love one another for so doing; and desire and endeavour the good of one another's souls; (*Heb.* 10. 24, 25) and do our whole duty to our neighbour.

g From all their enemies, both of their souls and bodies, and from evil counsellors. *b* According to God's Word, not as Satan, or Popish, or other enemies, or evil counsellors would govern us, or have him govern us. *i* *Cbr.* 21. 1. *i* *Sam.* 24. 9. *Dan.* 6. *i* In Peace. *k* His Company of Counsellors. *l* Judges, Bishops, Justices, &c. Altho' Bishops have their Authority from Christ: (*John* 20.

Beseeking thee to inspire u continually the universal Church with the spirit w of truth x, unity y, and concord z. And grant that all they that do confess a thy holy Name b, may agree in the truth c of thy holy Word d; and live in unity e, and Godly love f.

We beseech thee also to save and defend g all Christian Kings, Princes and Governors, and especially thy servant George our King, that under him we may be Godly h and quietly i governed. And grant unto his whole Council k, and to all that are put in authority under him l, that they may truly and indifferently m minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion n and virtue o.

21. yet they are under the government of the King. *Rom.* 13. 1. *m* Without respect of persons, or favouring one more than another. *n* When Men are punish'd for not coming to Church, or profaning the Lord's day, or wicked doctrine, or any other thing

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thing contrary to true Religion. *o* When any are punished for drunkenness, or lewdness, or any other vice. For then sobriety, chastity, and other virtues are maintain'd.

p Living according to thy Word. *q* Diligent teaching the whole truth without errors. *r* That powerfully moves us to good living, by the Commands, and Promises and Threatnings of God. *s* Administer Baptism in due time, without delay; and administer the Lord's Supper as often as it ought to be; and bring their people to these things. *t* To be reverently and worthily administred and received. *u* Obedient

heart, without being offended. *v* Carefully, without talking, laughing, unnecessary noise, wandering thoughts, or any other disrespect. *w* Learn and obey.

x Confessing thee to be most just in all our afflictions. *y* Wherein good passes away, and evil comes in its stead. *z* Wounds, prison, war, &c. *a* Most heartily thank. *b* Thee the giver of all holiness. *c* For thy grace and glory given to. *d* Belief of thy Truth. *e* Obedience to thy Commandments. *f* Who by Dying for the forgiveness of our sins, has

Give grace, O Heavenly Father, to all Bishops and Curates, that they may both by their life *p* and doctrine *q* set forth thy true and lively *r* word; and rightly and duly *s* administer thy holy *t* Sacraments. And to all thy people give thy heavenly grace, and especially *u* this Congregation here present, that with meek heart *v* and due reverence *w* they may hear and receive *x* thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

And we most humbly *x* beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory *y* life are in trouble, sorrow, need, sickness, or any other adversity *z*. And we also bless *a* thy holy Name *b* for *c* all thy servants departed this life in thy faith *d* and fear *e*; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly Kingdom. Grant

this

bought for all men all good, and deliverance from all evil. See the Creed, 53 *2.* *g* Col. *this, O Father, for Jesus Christ's sake f, our only Mediator g and Advocate h. Amen i.*
2. 18, 19. 1 Tim. 2. 5. We own no popish mediators or advocates. A Mediator is one that stands between God and us. Christ stands between God and us, to obtain of God all good for us, and to give us what he obtains for us. *Heb. 7. 25.*
h To intercede or pray for us. *i* I pray and give thanks according to all this prayer.

Thus far, excepting the Oblations, we are to prepare, as is aforesaid, every Lord's day, and other holy day, whether the Communion be administered or not: because it ought to be administered every Lord's day, and other holy feast day. *Acts 2. 42, 46. ch. 20. 7.* If alms be not given every such day, they ought to be given as often as there is occasion. *1 Cor. 16. 1, 2.*

When the Minister giveth warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday, or some holy day immediately preceeding) after the Sermon or Homily ended, he shall read this Exhortation following. See at the beginning of this Service

Dearly beloved k, on --- day next, I purpose, through God's assistance, to administer to all such l as shall be religiously m and devoutly n disposed, the most comfortable Sacrament o of the Body and Blood p of Christ, to be by them received in remembrance of his meritorious q cross and passion r, whereby alone s we obtain remission of our sins t, and are made partakers of the kingdom of heaven u.
k John 15. 12, 13. *l* Of those that understand the Catechism and the Communion Service, and live accordingly; and are Confirm'd, or ready and desirous to be Confirm'd. *m* To serve God truly. *n* To serve him earnestly. *Revel. 3. 16, 19.* *o* Sign to remember, and means to receive, and pledge to assure us of. *p* The Body broken and Blood shed for us. *q* Highly deserving. *r* Suffering upon the Cross. *s* By the merits or deservings of which alone. *t* Matth. 26. 28. *u* John 3. 14, 15.

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v. Confessing our selves most unworthy of such Infinite Mercy. *w.* The food of our Souls, by giving us the benefits of his Death. See the Lord's Supper in the Catechism, 12 Q. *x.* Godly. *y.* In that it is the Remembrance of the Son of God his Laying down his life for us. And therefore great care must be taken to come worthily to it. 12. 2. Sacrament. *a.* To consider these things so as to take great care to be prepared for it, that you may escape the peril, and have the benefit and comfort. *b.* To find out your sins. *c.* Who deny or excuse their sins, and will not truly amend. *d.* Repenting truly of your former sins, stedfastly purposing to lead a new life; having a lively faith in God's mercy through Christ, with a thankful remembrance of his Death; and being in

e. To come holy and clean to that heavenly Feast. *f.* Done evil, or left undone doing good. *Jam.* 4. 17.

Wherefore it is our duty to render most humble *v* and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to Die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine *x* and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season, to consider the dignity *y* of that holy mystery *z*, and the great peril of the unworthy receiving thereof *a*; and so to search and examine your own consciences *b*, (and that not lightly, and after the manner of dissemblers with God *c*; but so that you may come holy and clean to such a heavenly Feast, in the marriage garment *d* required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto *e* is; first, to examine your lives and conversations by the rule of God's Commandments; and whereinsoever ye shall perceive your selves to have offended *f*, either by will, word,

g Not only for fear of the punishment, but for so offending our Infinitely kind Father, and for being so unthankful for his Infinite Mercy in giving his Only Son to Die for us upon the cross, and for all other his infinite mercies to us. b All your sins, with the circumstances that do increase their guilt, as far as you can remember; and earnestly beg of him to forgive you. See the Commandments, 27 2. d. e. i Seek their pardon. If thou dost heartily thy part for a reconciliation, and thy offended neighbour will not be reconcil'd; the fault of being not reconcil'd is wholly in him: and his fault may not hinder thee from partaking of the Communion. k See the Commandments, 75 2. and notes. l If you do not earnestly repent of so great a sin. m Such a one is he that hinders any that belong to him to learn God's Word, or does not take care to have them duly taught. n One that commits any kind of whoredom. o Grief for another's good.

p It is not here affirm'd that Judas did take this Sacrament.

or deed, there to bewail your own sinfulness g, and to confess your selves h to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile your selves unto them i; being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other k; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand. For otherwise the receiving of the holy Communion doth nothing else but increase your damnation l. Therefore if any of you be a blasphemer of God, an hinderer m or slanderer of his Word, an adulterer n, or be in malice, or envy o, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table; lest after the taking of that holy Sacrament the devil enter into you, as he entred into Judas p, and fill you full of all iniquities, and bring you to destruction both of body and soul.

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For he did not take it. And this shall be here shew'd, to take away an excuse for giving it to known impenitent sinners.

Altho' *John* 13. 2, our translation says, supper was ended before *Judas* went out; the words *supper being ended* are in the original *δεῖπνον γενομένον*, in supper time, or when supper was come. And so the word for being ended, is rendred in the Gospels of *Matthew* and *Mark* and *Luke*, upon the occasion of the same supper, in these words, *when the even was come, in the evening, when the hour was come.*

This supper is said ver. 1, to be before the feast of the passover: because it was the evening before, which was the beginning of the day of the Passover. For Christ then kept this Passover, because he was to suffer before the time appointed of the Passover. Ch. 18. 28. Ch. 19. 14. *Matth.* 26. 18.

Luke writes immediately after Christ's words of the cup, *But behold the hand of him that betrayeth me, is with me on the table.* But this does not shew that Christ spake these words after his words of the cup. For *Matthew* and *Mark* write the same thing before their accounts of the Sacrament. *Luke's* abrupt writing those words, was proper to express the horror of the treason.

Compare *Luke's* words with *Matth.* 26. 20, 21. *Mark* 14. 17, 18. and *John* 13. 26. It will then appear that *Judas* his treason was discover'd while they were eating the supper. And there was but one discovery of it. *Matth.* 26. 21 to 26. And *Judas* being gone out as soon as he was discover'd, (*John* 13. 30) and the Sacrament being after supper, *Judas* could not receive it.

What *Luke* writes immediately after Christ's words of the cup, *John* plainly shews to be not then spoken, but with his discourse upon the occasion of his washing his disciples feet. For his washing their feet at supper, see *Luke* 7. 37, 38. *John* 12. 2, 3.

To *Judas* his going out before the Sacrament, it is no objection, that after the relation of his going out, *John* immediately writes Christ's discourse after the Sacrament, with these words, *Therefore when he was gone out Jesus said, &c.* For this proves no more than that he said it not while *Judas* was present, but some time after he was gone out. But if the words that Jesus said ver. 31, 32, were said immediately after *Judas* his going out, *John* might put them together with other words, that were said sometime after upon the same occasion.

And

¶ A full trust that God will have mercy on him for Christ's sake. *Heb. 11. 6.*

¶ By examining your selves, and repenting, as is afore said. ¶ By the Ministers absolving him according to God's Word. ¶ The Seal, and comfortable assurance of God's forgiveness. See the Lord's Supper, 22 *Q.* note *. ¶ That forgiveness which God has given his Ministers power to give. See the Lord's Supper, 22 *Q.* ¶ For his soul.

quieting of his conscience, and avoiding of all scruple and doubtfulness.

Or in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

¶ That understand the Catechism and the Communion Service, and live accordingly; and are Confirm'd, or ready and desirous to be Confirm'd. Here

cannot be meant such ignorant people, or such evil doers, as cannot be prepar'd for the present opportunity.

* In view of the holy Table, and that they may orderly come to it: as this Exhortation says, *ye that mind*

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy q, and with a quiet conscience; therefore if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief, that by the ministry of God's holy Word s, he may receive the benefit t of Absolution u, together with Ghostly v counsel and advice, to the

Dearly beloved brethren, on - - - I intend, by God's grace, to celebrate the Lord's Supper: unto which in God's behalf I bid you all that are here present w; &c.

At the time of the Celebration of the Communion, the Communicants being conveniently placed * for the receiving of the holy Sacrament, the Priest

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to come; and as they are after invited to Draw near.

It is very indecent to have the holy Signs carried up and down, either in the Church, or in the Chancel. Therefore, whether there be rails or not before the holy Table, the Communicants ought to draw near to it in order; and where there are no rails, to Receive at such distances as the rails should be.

y 1 John 3. 16. Ch. 4. 10, 11. z Christians. Rom. 16. 7, 8, 11. a To be reverently receiv'd. b Partaking or joyn- ing with Christ in his offering the Sacrifice of his Body and Blood, and by so doing partaking also of the Benefits. See the Lord's Supper, 10 Q. note b. c Of the Sacrifice of the Death. d 1 Cor. 11. 28. e Earnestly repenting of all our sins, and giving up our selves to obey all the Commands of the New Testament seal'd with Christ's Death. f Stedfastly believing that God will then give us the forgiveness and grace, and all other mercies promis'd in the New Testament seal'd with Christ's Death. g In our souls, with our penitent hearts and lively faith. h Receive the forgiveness and grace, and all other mercies obtain'd by his crucified Flesh and Blood shed. i Are true members of him, truly serving him. k By his Word and grace, and other mercies. John 6. 56. l As true members of him. m Our head taking care of us. n 1 Cor. 11. 27. We abuse the Body and Blood of Christ, by abusing the Signs and Remembrance of them.

Priest shall say this Exhortation.

Dearly beloved y in the Lord z, ye that mind to come to the holy a Communion b of the Body and Blood c of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup d. For as the benefit is great, if with a true penitent heart e, and lively faith f, we receive that holy Sacrament (for then we spiritually g eat the Flesh of Christ, and drink his Blood h; then we dwell in Christ i, and Christ in us k; we are one with Christ l, and Christ with us m:) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood n of Christ; we eat and

1 Cor. 11. 29. If we do not timely repent. Ver. 32. *John* 5. 29. *p* Not considering the Respect that is due to it, and to the Infinite Mercy of his Dying for us. *q* 1 Cor. 11. 30. *r* Judge whether you are duly prepar'd; and if you are not, depart. *s* Stedfastly believe, that God will give you, that truly repent, the forgiveness and grace, and all other mercies promis'd in the New Testament seal'd with Christ's Death. *t* *Matth.* 5. 43 to the end. See the Lord's Supper, 26 *Q*. *u* Signs of spiritual mercies, of Christ's Body Broken and Blood shed for the forgiveness of our sins, and to seal the New Testament. *u* Confessing our selves most unworthy of such Infinite Mercy. *w* Who gave his only Son to Die for us. *1 John* 4. 10. *x* who laid down his life for us. *1 John* 3. 16. *y* Who brought Christ into the world to Die for us. *Matth.* 1. 18, 20, 21. *z* For Christ's Dying for the forgiveness and salvation of the world. *Eph.* 1. 7. *Heb.* 9. 12. *a* He Suffer'd and Died as he was Man. His being God made his Sufferings and Death of Infinite Value, and sufficient for the sins of the whole world. *1 John* 2. 2. *b* Being born in sin, and the children of wrath. *c* *John* 1. 12. *d* *John* 10. 27, 28.

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a *Acts* 4. 12. *f* All we have in this world, and hope for in heaven. See the Creed, 44, 53 *Q.* *g* Appointed. *b* To assure us that he Died for the forgiveness of our sins, and that he will give us what he Died for. See the Lord's Supper, 16 *Q.* *i* In remembering the forgiveness of our sins by his Death, and in those pledges to assure us of what he Died for. *k* For our Redemption by the Death of Christ, (See before, notes *w*, *x*, *y*.) for the innumerable Benefits which we receive by his Death, (See the Creed, 44, 50, 53 *Q.*) and for ordaining this blessed Remembrance of his Dying

for us. The Father ordain'd it by the Son. *John* 1. 3. The Son ordain'd it in his own person. The Holy Ghost ordain'd it in the Son. *John* 3. 34. *l* Thankfully submitting our selves wholly. *John* 14. 15. *m* Let us give thee thanks and thankful obedience: and I agree to all in this Exhortation.

Then shall the Priest say to them that come to receive the holy Communion.

n And so obeying all the Commandments of the New Testament seal'd with the Death of Christ. *o* In order, to the holy Table, when the time of receiving comes. *p* Steadfast believing that God gives you the forgive-

to the end that we should always remember the exceeding great love of our Master, and only Saviour *e*, Jesus Christ thus Dying for us, and the innumerable benefits which by his precious Blood shedding he hath obtained to us *f*; he hath instituted *g* and ordained holy mysteries, as pledges of his love *h*, and for a continual remembrance of his Death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give as we are most bounden, continual thanks *k*, submitting our selves wholly *l* to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen *m*.

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy ways n; draw near o with faith p, and take this holy Sacrament

ness and grace, and all other mercies promis'd in the New Testament seal'd with the Death of Christ. *q* See the Lord's Supper 16 *Q*. *r* With a sense of your evil deserts. *s* With humble hearts.

crament to your comfort q: and make your humble r confession to Almighty God, meekly s kneeling upon your knees.

Now being come near to the holy Communion, we do with a most earnest repentance prepare to remember Christ's sealing with his Death all the Commands of the New Testament.

And then in hearing the Absolution, and Comfortable words of Christ and his Apostles, we may the better prepare our belief of the Promises sealed with his Death.

t All must say this Confession, and say it truly, without lying to God, both with their own Mouth, and also by the mouth of the Minister, saying in the name of all.

Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the People kneeling humbly upon their knees, and saying *t*,

u This puts me in mind to be most earnestly grieved for so disobeying the Great King of all. *v* This puts me in mind to be most earnestly grieved for being so base and unthankful to so merciful a God, who gave his only Son to Die for us. *w* This puts me in mind to be most earnestly grieved for being so base and unthankful to so good a God, who made all things, and so gives us all, both in this world, and in heaven. *x* This puts me in mind to be most earnestly grieved for not being afraid to offend so much the Great Judge of all men. *y* We must know what

Almighty u God, Father of our Lord Jesus Christ v, Maker of all things w, Judge of all men x; We acknowledge and bewail our manifold sins and wickedness y, Which we from time to time most grievously have committed, By thought, word,

what

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what manifold sins and wickedness we are guilty of; and how we have most grievously committed them in thought, and in word, and in deed. And we must take care that we say truth, when we say, *We acknowledge*

and bewail our manifold sins and wickedness: We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. *z* Godly. *a* Certainly by our Wilful sins we most justly provoke God's wrath and indignation against us, in all the punishments of this life, and in the damnation of hell. And if we have never wilfully sinned, yet by our manifold sins and wickedness we do most justly provoke God's wrath and indignation in our destruction as a generation of vipers; and in the Punishments of this life, that we may be saved from destruction. But if we neglect the duties of repentance and faith in God's mercy through Christ; then that neglect is wilful sin, and thereby we wilfully stand in the guilt of our sins, how much soever they are sins of Infirmary. *Levit. 5. 17, 18, 19.* *b* It grieves us to think of them. *c* We cannot endure to be under the power of them to commit them, or under thy anger for them.

d Forgive us, and give us grace. *z* Most willing to have mercy upon us. *f* For the sake of his Dying for the for the forgiveness of our sins, (*Matth. 26, 28*) and his praying for the same. *Rom. 8. 34.* *g* Giving thee due honour and obedience, and giving thee due thanks for thy grace, and not seeking our own vain glory. *b* By his giving us grace, and for his sake. *Tit. 2. 14.* *i* I confess and repent of my sins, and pray for pardon and grace according to this Prayer.

and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us *a.* We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us *b;* The burden of them is intolerable *c,*

Have mercy upon us *d,* have mercy upon us, most merciful Father *e:* For thy Son our Lord Jesus Christ's sake *f,* Forgive us all that is past: And grant that we may ever hereafter serve and please thee In newness of life, To the honour and glory of thy Name *g,* Through Jesus Christ our Lord *h.* Amen *i.*

Then

k Forgiveness of sins, effectual Prayer for forgiveness. See the Lord's Supper, 22 2.

Then shall the Priest, (or the Bishop being present) stand up, and turning himself to the people, pronounce this Absolution *k*.

l God the Mighty Lord of all, to whom it belongs to forgive us. *m* And therefore willing to forgive us. *n* Luke 24. 47. *o* Steadfast belief that God will perform his promises to forgive them, and give them his mercies (Rom. 4. 5. Heb. 11. 6, 11) for Christ's sake, (Rom. 4. 24, 25) who by Dying for our pardon obtain'd all

Almighty God l, our heavenly Father m, who of his great mercy has promised forgiveness of sins to all them that with hearty repentance n, and true faith o turn unto him; have mercy upon you p, pardon and deliver you from q all your sins; confirm r and strengthen you in all Goodness; and bring you to everlasting life, through Jesus Christ our Lord s. Amen t.

mercies for us, (See the Creed, 44 2.) and rose again that we might surely have our pardon. *p* You that turn to him with hearty repentance, and true faith. *q* From committing any more. *r* Make you steadfast. *s* By Christ's giving you pardon, (Acts 5. 31) and grace, (2 Thess. 2. 16, 17) and everlasting life, (John 10. 27, 28) and for his sake. *Matth. 26. 28. Tit. 2. 14. John 3. 14, 15. Heb. 7. 25. t* So be it: and I do believe God will do this.

Now being come to the Heavenly Feast; by hearing the comfortable Words of our Blessed Saviour and his Apostles, we must comfort our hearts, and put away all sorrow; that we may joyfully remember his Infinite Love, and the Inestimable Benefits of his Death.

See the Lord's Supper in the Catechism, 1, 2, 3, 4 Questions.

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come

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u Grieved and wearied with the burden of your sins. * With the comfort of pardon and grace. 2 *Thess.* 2. 16, 17. *v* To be born, and to Die for us. *w* Believe and obey him.

but have everlasting life. S. John 3. 16.

Hear also what Saint Paul saith.

x To be believed with all thankfulness. *y* From their sins, (*Tit.* 2. 14) and from the punishments of them. *John* 3. 16. *Gal.* 3. 13.

Hear also what Saint John saith.

z One that intercedes, that is, prays for us. *a* And therefore a meet Sacrifice for our sins. 1 *Pet.* 1. 19. *b* He obtains pardon for our sins.

Come unto me, all that travel, and are heavily laden *u*, and I will refresh you * S. *Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son *v*, to the end that all that believe in him *w*, should not perish,

This is a true saying, and worthy of all men to be received *x*; that Christ Jesus came into the world to save Sinners *y*. 1 *Tim.* 1. 15.

If any man sin, we have an Advocate *z* with the Father, Jesus Christ the righteous *a*: and he is the propitiation for our sins *b*. 1 S. John. 2. 1, 2.

c 1 *Tim.* 4. 4. 5. Now the Holy Feast begins with Blessing the Bread and Wine with giving thanks *c*, as Christ blessed them with giving thanks.

See the Lord's Supper, 5, 6 Questions.

Then the Priest shall proceed, saying,

d Unto God with joyful thanksgiving.

e To give him joyful thanks.

Lift up your hearts *d*

Answ. We lift them up unto the Lorde.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

Then

Then shall the Priest turn to the Lord's Table and say,

f Every day, morning and evening, (Ps. 92. 1, 2) and upon all occasions, *Eph.* 5. 20. *g* In the Church, (*Luke* 24. 53. & *Cor.* 14. 16) with the Family, (See the Commandments, 17 *2. c.*) and in private; *Dan.* 6. 10) and wheresoever we have occasion to give thanks. *b* Infinitely good. *i* And therefore the giver of all good; because he is Almighty, that is, Lord of all, and Everlasting God. Our duty is to give thanks to him for Christ's Dying for the forgiveness of our sins, and for all the Benefits we receive thereby in all times and places. *k* Because we then give this thanks to the Holy Trinity.

*It is very meet, right, and our bounden duty, that we should at all times f, and in all places g, give thanks unto thee, O Lord, * Holy h Father, Almighty everlasting God i.*

* These words [*Holy Father*] must be omitted on *Trinity Sunday k.*

Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow.

Therefore I with Angels, and Archangels m, and with all the company of heaven n, we laud o and magnify p thy glorious Name q; evermore r praising thee, and saying, Holy, Holy, Holy s Lord God of hosts t, heaven and earth are full of thy glory u. Glory v be to thee, O Lord, most high w. Amen x.*

l For thy giving thine only Son to Die for the forgiveness of our sins, and for all the Benefits we receive thereby, (of which Benefits the Bread and Wine are some (See the Creed 44 *2.*) and for thy ordaining this Blessed Remembrance of his Dying for us. *m* The Princes of the Angels. *Dan.* 10. 13, 21. *Rev.* 1. 4. *Ch.* 5. 6. *n* Who do all laud and magnify thee for thy glorious goodness to them and us. *Job.* 38. 7. *Psf.* 89. 5. *Luke* 2. 13. 14. *Rev.* 5. 11 to the end. *Ch.* 7. 11. 12. *Ch.* 12. 10, 12. *o* Praise. *p* Highly praise. *q* Glorious in thy Glorious mercies, in thy giving thine only Son to Die for us, and in giving us all the Benefits of his Death, of which Everlasting

lasting Glory with him is one. *r* In every Communion, and upon all other occasions. *s* Infinitely good. *t* Of all the Armies of heaven and earth, ordering all for our good. *u* Thy Glorious Benefits which we partake of by the Death of thy Son. Even all we see on earth are glorious in the wisdom and power of the making and preserving them. *v* Our highest thanksgiving. *w* For thy giving thine only Son to Die for the forgiveness of our sins, and for all the Benefits we receive thereby, (of which Benefits the Bread and Wine are some) and for thy ordaining this Blessed Remembrance of his Dying for us.

It is a Blessed Remembrance, *1* In that it is a Comfortable and Joyful Remembrance: *2* In that it Preserves and Quickens our Belief of the Promises, and our Obedience to the Commands of the New Testament, which we see seal'd with the Death of Christ: *3* In that by preserving and quickening our belief and obedience, it is the Means of receiving all the Promises of the New Testament seal'd and obtain'd by the Death of Christ. For it is by our belief and obedience that we receive the Mercies promised. *** To express our highest Thanksgiving, we give thanks with the Angels, and all the company of heaven, and in the words of the Angels, *Ijai. 6. 3. Luk 2. 14. &c* I give all the thanks of this Thanksgiving.

PROPER PREFACES.

Upon Christmas-day, and seven days after.

y *John 3. 17.*
z Wonderful working.
a *John 1. 14. b* Bred in her womb as other Children. *Gal. 4. 4.*
c *1 Pet. 1. 19. d* *Matth. 1. 20, 21.* To obtain by his Death the full pardon of all our sins, and grace and all the other benefits of pardon. *1 John 1. 7.*

Heb. 2. 14. *e* For thy sending thine only Son into the world to Die for the forgiveness of our sins, and for all the Benefits we receive thereby, &c. See before note *l*.

When after this and the other Prefaces, you say *thy glorious Name*; understand both the glory before notes *g, u*, and also the glory spoken of in the Preface. As here, his glorious mercy in giving his only Son to be born for us. At Easter his glorious raising his Son from the dead. On Ascension day, his glorious

Because thou didst give Jesus Christ thine only Son to be born as at this time for us y: who by the operation z of the Holy Ghost, was made very man a, of the substance of the Virgin Mary his mother b, and that without spot of sin c, to make us clean from all sin d. Therefore e with Angels, &c.

rious raising and exalting him. At *Whitsuntide*, his glorious sending the Holy Ghost. And on *Trinity Sunday*, the glory of the one God in three Persons.

When you say, *Glory be to thee, O Lord, most high*, give thanks again for all the same mercies for which you then gave thanks before.

Upon *Easter-day*, and seven days after.

f His Raising again unto his Glory, (*Luke* 24. 26.) And his Raising again for our everlasting life (*1 Cor.* 15. 20, 21, 22) bought by his Death. *John* 3. 14, 15. *g* For thus he Died and Rose again for our everlasting life. *b* Passover lamb, in delivering us from death: as by the Passover lamb the people of *Israel* were delivered from death. *Exod.* 12. 11, 12, 13. *i* Upon the Cross. *k* Obtained pardon for. *l* Taking away our sins. *m* Delivered us from everlasting death. *n* Upon the account of his taking away our sins by his Death, he hath, by his Raising to life again, restored to us everlasting life, in that he rose again to call us into the way to it, (*Matth.* 28. 18, 19, 20. *Acts* 5. 31. *Ch.* 26. 17, 18) and to go up into heaven to prepare a place for us, and to come again and receive us thither. *John* 14. 2, 3. *a* For thy giving thine only Son to take away our sins by his Death, and for thy Raising him again to his Glory, and to restore to us everlasting life bought by his Death, and for all the Benefits we receive by his Death, &c. See before.

Upon *Ascension-day*, and seven days after.

p For thy giving him to Die for the forgiveness of our sins, and for all the mercies we receive thereby. *Through thy most dearly beloved Son Jesus Christ our Lord p: who after his most glorious Resurrection q manifestly* God's giving his most dearly beloved Son to Die for us, shews the Infinite Greatness of his Love to us. *q* Whereby he most gloriously

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gloriously overcame death, both for himself, and for us. 1 Cor. 15. 20, 43. *r* Luke 24. 36 to 44. * That we may believe this Article of our Faith. Rom. 10. 9. *s* Luke 24. 51. *Acts* 1. 9.

r John 14. 2, 3. *u* Rom. 8. 17, 18. *v* For thy giving thine only Son to Die for the forgiveness of our sins, and for his Ascension into heaven to prepare a place for us to reign with him in the glory bought by his Death, and for all the Benefits we receive by his Death, &c.

Upon Whitsunday, and six days after.

w For thy giving him to Die for the forgiveness of our sins, and for all the Mercies we receive thereby. *x* John 14. 15, 16, 17. *y* Flames of fire. *Isai.* 5. 24, in the margin. *z* *Acts* 2. 1 to 5. *a* John 14. 26. Ch. 16. 13. *b* *Acts* 2. 4 to 12. *c* *Acts* 4. 13, 31. *2 Tim.* 1. 7. *d* *Acts* 1. 8. *e* By the Coming down of the Holy Ghost to enable the Apostles to preach the Gospel unto all nations. *f* Of heathens. *g* For thy giving thine only Son to Die for the forgiveness of our sins, and for thy sending the Holy Ghost to enable thy Apostles to preach to all nations the Gospel of Salvation by Christ's Death, and for all the Benefits we receive by his Death, &c.

Through Jesus Christ our Lord *w*: according to whose most true promise *x*, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues *y* lighting upon the Apostles *z*; to teach them, and to lead them to all truth *a*; giving them both the gift of divers languages *b*, and also boldness with fervent zeal *c* constantly to preach the Gospel unto all nations *d*: whereby *e* we have been brought out of darkness and error *f*, into the clear light, and true knowledge of thee, and of thy Son Jesus Christ. Therefore *g* with Angels, &c.

Upon

Upon the Feast of Trinity only.

Who art one God, one Lord;

*h Mark 12. 29. not one only Person, but three
i Matth. 28. 19. Persons i in one Substance k.
k Exod. 20. 3. i John 1. 1. For that which we believe of
5. 7. 1 That he is the glory of the Father l, the
God. John 20. 17. same we believe of the Son m,
m That he is God. same and of the Holy Ghost n, with-
John 1. 1. n That out any difference o or inequali-
he is God. Acts 5. ty p. Therefore q with Angels,
3. 4. i Cor. 2. 10. &c. Amen r.
11. Ch. 6. 19. In that each of them is the same One God.*

Again in that each of them is the same One God. *Phil. 2. 6. i Cor. 2. 10, 11. The Holy Ghost being the Spirit of God, and so truly God, is equal with God in knowing all things. And by the same reason he is equal with God in all other respects. He that is God, must be equal with God, being one and the same God.*

There is this difference, that the Father is of none, not begotten, nor proceeding: the Son is of the Father alone, begotten, not proceeding: the Holy Ghost is of the Father, and of the Son, not begotten, but proceeding.

The meaning therefore of without any difference or inequality, is that each of the Holy Persons is the same One perfect God, and not greater or less than the other.

For thy giving Christ to Die for the forgiveness of our sins, and for all the Benefits we receive by his Death, &c. See the Creed, 59. 2.

As it was the Manhood of Christ that Died: so his Manhood was given to Die for us by the Father, (1 John 4. 10) and by the Son, (1 John 3. 16) and by the Holy Ghost. *Matth. 1. 20, 21.* All the Three Holy Persons were the Maker, and Preserver, and Disposer of the Manhood of the Son.

I believe, and give thanks according to this Thanksgiving.

As before the Giving thanks, which is the first thing of this holy Feast, we do earnestly humble our selves with confessing our sins and evil deserts: so before the second thing, which is the Blessing the holy Signs with Christ's Word, that is, shewing how they are taken according to his Words; we do also earnestly humble our selves, by con-

1 Tim. 4. 5.

M 3

feffing

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feeling our unworthiness to receive any of the Benefits of this holy Feast, how well soever we are prepar'd for it.

Then shall the Priest kneeling down at the Lord's Table, say in the Name of all them that receive the Communion, this Prayer following.

† Any deservings of our own righteousness to receive the Benefits of thy Table. u The least of thy mercies. Rom. 6. 23. v How great was his Love, in giving his Dear Son to Die for us! w Receive the Benefits of his Crucified Flesh, and his Blood shed. x From sin. y By the grace obtain'd by his crucified Body, that is, by his Death. z From sin. a By the grace obtain'd by his Blood shed, that is again by his Death. His Blood is most Precious, in that it is the Blood of the Son of God, and therefore

sufficient to obtain grace, and all other mercies for us. His Death was a sufficient Satisfaction for all our sins; and therefore it fully bought for us, both all the good we lost by sin, and our deliverance from all the evil that sin brought upon us. b By keeping his Commandments be true members of him, 1 John 2. 5, 6. c By his grace. 1 John 3. 24.

Now as *Christ*, after giving thanks, blessed and hallowed the holy Bread and Wine, by ordaining them to be Signs of his Body given or broken for us, and of his Blood of the New Testament shed for us for the forgiveness of our sins, to be receiv'd

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness t, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table u. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear v Son Jesus Christ, and to drink his Blood w; that our sinful bodies may be made clean x by his Body y, and our souls washed z through his most precious Blood a; and that we may evermore dwell in him b, and be in us c. Amen.

receiv'd in remembrance of the same: so his Minister Blesses and hallows them, by shewing in the following Prayer, how they are according to Christ's Ordinance, the Signs of his Body given or broken for us, and of his Blood of the New Testament shed for us for the forgiveness of our sins, to be receiv'd in remembrance of the same. And as Christ has commanded us to ask that we may receive; we pray that we so remembering his Death may receive the Benefits of it.

See the Lord's Supper, 7 Question.

When the Priest standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall the Prayer of Consecration d, as followeth.

d Hallow-
ing or ma-
king holy
the Bread
and Wine.

e Mighty Lord of all, therefore the Giver of all we pray for. f Therefore most willing to give all we pray for. g 1 John 4. 10. * Forgiveness, (Eph. 1. 7) and all mercies contain'd in forgiveness. See the Creed, 44. 53. 2. b Offering. John 10. 17, 18. i Heb. 10. 12, 14. k In being kill'd for the forgiveness of our sins, as beasts were kill'd. Levit. 4. 5, 6 Ch. 1. 1 John. 2. 2. m Ordain. n To be reverently obey'd.

Almighty e God, our heavenly Father f, who of thy tender mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption g; who made there (by his own oblation h of himself once offer'd i) a full, perfect, and sufficient sacrifice k, oblation and satisfaction for the sins of the whole world l; and did institute m, and in his holy n Gospel command us to continue a perpetual Memory o of that his precious p Death, until his Coming again q.*

o Remembrance. p In that it was a full, perfect, and sufficient sacrifice, &c. q To judge the world.

M 4

Hear

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In giving thine only Son to Die for us, and in being most willing to give us what he Died for: Confessing our selves most unworthy to receive benefits by the Death of thy Son. To be reverently obey'd. *u* Ordinance. *v* Sufferings; remembring them with obeying the Commands, and be-

lieving that God will then grant us the Promises of the New Testament seal'd by his Death. *w* In that we receive great blessedness by them. *x* Partakers of the pardon and grace, and all other mercies of the New Testament obtain'd by his Body broken and Blood shed.

y Which I have done; and now do again for to break it. *z* Which we have done. *a* Which I now do to signify the breaking of his Body. *r* Cor. *ii*. 24. *b* Which I am now going to do. *c* This bread; and according thereto, this bread which I now lay my hand on. *d* The Sign of my Body. *e* Given to be broken. *f* Take and blefs, break and give, and eat this bread, Remembring my giving my Body to be broken for you: all which we now do. *g* Which I have done; and I now do again, to signify that I took it according to his Word.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution *u*, in remembrance of his Death and Passion *v*, may be partakers of his most blessed w Body and Blood *x*.

Who in the same night that he was betrayed,
(a) took bread *y*; (a) Here the Priest is to
and when he had taken the Paten
given thanks *z*, (b) into his hands.
he brake it a, and (b) And here
gave it to his disciples to break the
ples *b*, saying, Bread (c.) And
take, eat; (c) this here to lay his
is my Body *d* which hand upon all
is given *e* for you: the Bread.
do this in remem- (d) Here he is
brance of me *f*. Like to take the
wise after sup Cup into his
per (d) he took the hand. (e) And
cup *g*, and when here to lay his
he had given very vessel (be
thanks *h* he gave it it chalice or
to them *i*, saying, flaggon) in
Drink ye all of this: which there is
for this *k* (e) is my consecrated.

Blood

b which we have done. *i* Which I am now going to do. *k* This wine; and according thereto, this wine which I now lay my hand on. * Made holy, blessed. / The Blood of the new testament 1, which is shed for you and for many for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me m. Amen n.

The Sign of my Blood the seal of the New Testament. m Take and bless, give, and drink this wine, Remembring my Blood the Seal of the New Testament, shed for you for the forgiveness of your sins; all which we now do.

We must remember Christ's Body broken for us, and his Blood the Seal of the New Testament shed for us, as we ought to do; with thankful giving up our selves to obey all the Commands of the New Testament Seal'd with both his Body broken, and his Blood shed for the forgiveness of our sins; (See the Lord's Supper, 3 2. and note) and with stedfast believing that God will then give us the forgiveness and grace, and all other mercies promis'd in the New Testament Seal'd with his Death.

n Lord grant us the Benefits of thy Son's Death, who do now remember his Death according to his Word repeated by his Minister.

The meaning of this Prayer is thus, Because God gave his Son to Die for the forgiveness of all our sins, and ordain'd a Remembrance of his Death: We therefore pray that we, keeping this Remembrance according to his Ordinance, (with the belief and obedience requir'd of us) may have the Benefits of the same Death. And then we declare how we keep this Remembrance according to his Ordinance.

Then shall the Minister first receive the Communion in both kinds himself; and then proceed to deliver the same to the Bishops, Priests and Deacons in the like manner, if any be present; and after that to the people also in order, into their hands, all meekly kneeling.

See the Lord's Supper, 8, 9, 10 Questions.

Now

Now the holy Bread is receiv'd, remembering
Christ's Body broken for us.

When the Minister delivereth the Bread to any
one, he shall say,

o To be broken.
p Signified by this
Bread given to thee.
q By the Benefits of it.
r Say *Amen*, believing
that God will do what
thou prayest for. *Mark*
11. 24. r Remem-
bring. r By his Body
broken. u Receive his

Benefits which thou prayest for. o Believing in thy heart that
God gives thee the forgiveness and grace, and all other mercies
promis'd in the New Testament Seal'd with Christ's Death.
Mark 11. 24. *Heb.* 11. 6, 11. This believing is the condi-
tion without which God will not give his mercies. See the
Lord's Supper 11 Q. d.

w For the Infinite Mercy of Christ's Dying for us, and for
all the Benefits we receive thereby. Give thanks with the
Church in the Thanksgivings that follow; particularly in that
which begins with, *Glory be to God*.

See the Lord's Supper, 11 Question.

Now the holy Wine is receiv'd, remembering
Christ's Blood of the New Testament shed for us,

The Minister that delivereth the Cup to any
one, shall say,

x Of the New Te-
stament. y Signified
by this Wine given to
thee. z By the Bene-
fits of it. a Say *Amen*,
believing that God will
do what thou prayest
for. b Remembering.

*The Blood x of our Lord Je-
sus Christ which was shed for
thee y, preserve z thy body and
soul unto everlasting life a. Drink
this in remembrance b that
Christ's Blood c was shed for
thee d, and be thankful e.*

c Of

f Of the New Testament. *d* Remembring this with thankful giving up thy self to obey all the Commands of the New Testament Seal'd with his Blood; and stedfast believing that God will then give thee the forgiveness and grace, and all other mercies promis'd in the New Testament Seal'd with his Blood. *e* Give the greatest thanks thou canst in the Thanksgings that follow, for the Infinite Mercy of Christ's Dying for us, and for all the Benefits we receive thereby.

f Make holy. *g* It is not the saying the words, that blesses or makes holy the Bread and the Cup; but the declaring that they are taken according to these words. If the consecrated Bread and Wine be all spent before all have communicated; the Priest is to consecrate *f* more according to the form before prescribed, beginning at (*Our Saviour Christ in the same night, &c g.*) for the blessing of the Bread; and at (*Likewise after supper, &c.*) for the blessing of the Cup.

b From the rails. See the Rubrick before the Exhortation beginning with *Dearly beloved in the Lords note x.* *i* Bread and Wine. When all have communicated, the Minister shall return *b* to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements *i*, covering the same with a fair linnen cloth.

Now take care, in saying the Lord's Prayer with an earnest desire of Grace, to give up thy self to obey all the Commands of the New Testament sealed with *Christ's* Death: And in heartily praying for, and forgiving all men, to follow his Great Example of Charity in Dying for all Men, that he might forgive them, and give them his Mercies.

Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

Our

See the Lord's Prayer in the Order of Confirmation. k According to the Commands of the New Testament sealed with thy Son's Death. l. *Matth. 4. 10. Ch. 5. 33 to 38. Mark 11. 15, 16. 1 Thess. 2. 13. Ch. 5. 12, 13. Heb. 12. 28, 29. m Matth. 6. 33. n Matth. 7. 21. Ch. 19. 17. o According to the Promises of the New Testament sealed with thy Son's Death: p Matth. 6. 33. Luke 11. 13. q Matth. 6. 14, 15. r 1 Cor. 10. 13. s Tit. 2. 14. t See the Lord's Prayer, 19 Q.*

Our Father which art in heaven k Hallowed be thy Name l. Thy Kingdom come m. Thy will be done in earth n, As it is in heaven o. Give us this day our daily bread p. And forgive us our trespasses, As we forgive them that trespass, against us q. And lead us not into temptation r: But deliver us from evil s. For thine is the Kingdom, The power and the glory, For ever and ever t. Amen.

Here say *Amen*, believing that God will grant all thou prayest for, according to the Promises of the New Testament sealed with Christ's Death. See the Lord's Prayer, 22 Q.

And the same do at the end of the other Prayers.

In the next Prayer we humbly pray for a merciful acceptance of our duty in the holy Communion; and that by our believing the Promises of the New Testament bought and seal'd with Christ's Death, we may obtain the mercies promised.

And then we earnestly give up our selves to obey all the Commands of the New Testament seal'd with Christ's Death; and pray that God will fill us with his grace to obey them, and mercifully accept this our giving up our selves to his Service.

This

This Prayer we conclude with Thanksgiving.

After the Lord's Prayer shall be said as followeth.

O Lord and heavenly Father u, we thy humble servants v entirely w desire thy Fatherly goodness mercifully x to accept y this our sacrifice z of praise and thanksgiving a; most humbly b beseeching thee to grant, that by the merits c and Death of thy Son Jesus Christ d, and through faith in his Blood e, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion f.

g Therefore willing to grant what we pray for. *v* Who give up our selves to serve thee without which we hope for no good. *w* Wholly trusting in thy Fatherly goodness, not in any righteousness of our own. *x* With forgiving all our failings in this service. *y* Be pleased with. *z* Holy service. *a* This whole Communion service, of which Thanksgiving is great part. *b* Confessing our selves most unworthy to receive any good by the Death of thy Son. *c* Deservings. *d* Who by his Death hath deserved all good for us. *e* Believing that thou wilt grant us the pardon and grace, and all the other mercies promis'd in the New Testament sealed with his Blood, that is with his Death. *f* Grace, increase of grace, everlasting life, all we have need of in this world; and deliverance from evils. See the Lord's Supper 4. 2.

g To serve thee according to true reason, and with all our power. *h* Confessing our selves unworthy of thy grace. *i* Blessing of grace. *k* Whereby all our sacrifices are full of blemishes. *Levit. 22. 20.*

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee g; humbly h beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction i. And altho' we be unworthy, through our manifold sins k, to offer unto

The Order of

l Holy service.
m Be pleased with.

n This our offering
our selves. *o* Evil de-
servings. *p* By his

pardoning our offen-
ces, and granting all
we pray for, for the
sake of his Dying for

us. *q* For the sake of
whose Dying and Pray-
ing for us. *r* Toge-
ther with. *s* The

thanks of all good.

t We give all thanks for the Infinite Mercy of Christ's dying
for us; and for all good to the Father, and to the Son, and to
the Holy Ghost, as receiving all for the sake of Christ's Dy-
ing and Praying for us. *u* I pray, and give up my self to
God's Service, and give thanks, according to all this Prayer.

According as our devotion shall direct, we may
use either the former, or the following Prayer.
In this Prayer we give most earnest thanks for the
Benefits of our Saviour's Death, received by our
duly receiving this Sacrament. And we most ear-
nestly pray that we may for ever do all that is
required of us. And we conclude with Thank-
giving.

u w Therefore, as
the everlasting Giver
of all good, we give
thanks and pray to
him. *x* With believe-

ing the Promises of
the New Testament,
and thankful giving up
our selves to obey all
the Commands of the
New Testament sealed
with thy Son's Death.

y Signs of holy things.

z Food for our Souls. *a* The Bene-
fits of the Body broken and Blood shed. *b* As he is thy Son,
therefore his Body broken and Blood shed are most precious,
and a sufficient price for all thy mercies. *c* By so feeding us.

unto thee any sacrifices *l*; yet
we beseech thee to accept in this
our bounden duty and service *n*;
not weighing our merits *o*, but
pardoning our offences, through
Jesus Christ our Lord *p*; by
whom *q*, and with whom,
in the unity *r* of the Holy Ghost,
all honour and glory *s* be unto
thee, O Father Almighty, world
without end *t*. Amen *u*.

Almighty *v* and everlasting
God *w*, we most heartily thank
thee, for that thou dost vouch-
safe to feed us, who have du-
ly *x* received these holy myste-
ries *y*, with the spiritual food *z*
of the most precious Body and
Blood *a* of thy Son *b*, our Sa-
viour Jesus Christ; and dost
assure us thereby *c* of thy favour

and

d In the forgiveness of our sins, for which his Body was broken and his Blood shed. *e* By the same forgiveness, and thy grace another Benefit of his Body and Blood. *Eph.* 5. 25, 26, 27. *f* Grafted. *g* The Church, *1 Cor.* 12. 27. *h* Another Benefit of his Body and Blood, that is of his Death. *John* 3. 14, 15. *i* Deservings. *k* Sufferings, which have deserved all good for us. *l* How great was God's love to us, in giving his Dear Son to suffer such a Death for us!

m Confessing our selves most unworthy of thy grace. *n* The blessed company of all faithful people. *o* By his giving us grace, and for his sake. *Eph.* 5. 25, 26, 27. *Heb.* 7. 25. *p* All thanksgiving for the Infinite Mercy of Christ's Dying for us, and for all the Benefits we receive thereby, which are all Benefits whatsoever. See the Creed, 44, 53 2. *q* I give thanks and pray according to all this Prayer.

As Christ and his Apostles sang an Hymn after they received this Sacrament: so is the following Hymn.

In this Hymn we give all possible thanks for the Infinite Mercy of Christ's Dying for us, and the Infinite Benefits we receive thereby.

And then having performed the Duty of this Holy

The Order of

Holy Sacrament, we do most earnestly pray for the Benefit of it; that Christ will give us the Mercies he has bought for us, by taking away our sins by his Death: which his giving us those Mercies, is his feeding us with his Body and Blood.

Then shall be said or sung.

r Thanks for Glorious Mercies, his giving his only Son to Die for us, and all the Infinite Benefits we receive thereby. *s* And for his Blessing on earth by the Death of his Son. *t* For his good will in giving his Son to Die for us, and

Glory *r* be to God on high, and in earth peace *s*, good will *t* towards men. We praise thee *u*, we bless thee *v*, we worship thee *w*, we glorify thee *x*, we give thanks to thee for thy great glory *y*, O Lord God, Heavenly King, God the Father Almighty *z*.

in giving us all the Benefits of his Death. *u* We thank thee. *v* We heartily thank thee. *w* We devoutly thank thee on our knees. *x* We give thee our highest thanksgiving. *y* Thy most Glorious Mercy in giving thine only Son to Die for us, and in giving us all the Benefits of his Death, of which everlasting Glory is one. *z* We will therefore thankfully serve and obey thee, our Heavenly King; and our Father Almighty, that is, our Father the mighty Lord of all.

See the Lord's Supper, 12, 13, 14 2.

a Therefore O Lord God, who canst give us what we pray for. *b* To take away our sins by thy Death; (*John* 1. 29) as lambs were offer'd for the Pardon of sins. *Levit.* 1. 4, 10. *Ch.* 4. 23, 32. *c* Therefore thy Death is of Infinite Merits to take away all our sins. *d* That by thy Death obtainest pardon for the sins of the world. *e* Grant

O Lord the only begotten Son a Jesu Christ; O Lord God, Lamb of God *b*, Son of the Father *c*, that takest away the sins of the world *d*, have mercy upon us *e*. Thou that takest away the sins of the world have mercy upon us *f*. Thou that takest away the sins of the world, receive our prayer *g*. Thou that sittest at the right hand of God the Father *h*, have mercy upon us *i*.

us pardon, and all the benefits of pardon. See the Creed, 44.
 2. g for pardon, and all the benefits of pardon. b To pray
 for us. Rom. 8. 34. i Grant us pardon, and all the benefits
 of pardon.

*For thou only art Holy k;
 thou only art the Lord l; thou
 only, O Christ, with the Holy
 Ghost, art most high in the Glo-
 ry m of God the Father n.*
 Amen. o
 To be worship-
 ped as our Mediator.
 Our Mediator; that
 is; one that stands be-
 tween God and us, to
 obtain all good for us,
 and to give the same to
 us. Heb. 7. 25. m Godhead. n Therefore we pray to thee,
 and to no other Mediator, as the Papists do: because thou art
 our only Lord, and with the Father and the Holy Ghost, our
 only God. o I give thanks and pray according to this Prayer.

Now See the Lord's Supper, 15, 16 Questions.

Then the Priest (or the Bishop, if he be pre-
 sent) shall let them depart with this Blessing.

*The peace of God p which
 passeth all understanding q,
 keep your hearts and minds in
 the knowledge r and love of God,
 and of his Son Jesus Christ our
 Lord. And the blessing of God
 Almighty s, the Father t, the
 Son u, and the Holy Ghost v,
 be amongst you, and remain
 with you always. Amen.*

1. The blessing of
 God obtain'd by the
 Death of his Son, q To
 know how great it is.
 Practical knowledge,
 that is, knowledge and
 obedience. 1 John. 2.
 3, 4. The one God,
 who is Lord of all.
 From whom is all
 blessing. 1 Cor. 8. 6.
 2. By whom is all Bles-
 sing. 1 Cor. 8. 6. Eph. 3. 9. v In whom is all blessing.
 Job 33. 4.

When thou goest out of the Church, if thou be
 not one of the poor, remember to do at home thy
 part of those Feasts of charity, which were done
 in the Church in the days of the Apostles. Take
 with thee one or more of the poor Communicants;
 or in want of such, call some of thy honest poor
 neighbours, and feast them soberly at thy table.
 See the Lord's Supper, 11 Q. b.

The Order of

Collects to be said after the Offertory, when there is no Communion, every such day one or more. And the same may be said also, as often as occasion shall serve, after the Collects either of morning or evening Prayer, Communion or Litaney, by the discretion of the Minister.

Assist us mercifully, O Lord, in these our supplications and prayers: and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances x of this mortal y life, they may ever be defended z by thy most gracious and ready help, through Jesus Christ our Lord a. Amen.

w Childhood, youth, manhood, old age, health, sickness, riches, poverty, marriage, widowhood, service, freedom, authority, subjection, &c.; the temptations of all these changes. *x* Bad company, bad example, misfortunes, temptations, &c. *y* That will die, and accordingly weak to resist temptations. *z* From sin. *a* By Christ's giving us thy grace, and for his sake. *Tit. 2. 14. Heb. 7. 25.*

O Almighty Lord b, and everlasting God c, vouchsafe d, we beseech thee, to direct, sanctify e, and govern both our hearts and bodies in the ways of thy Laws, and in the works of thy Commandments; that through thy most mighty protection f, both here and ever, we may be preserved g in body and soul, through our Lord and Saviour Jesus Christ h. Amen.

b O Lord the Mighty Ruler of all: therefore we pray for grace to serve thee. *c* Therefore we pray for grace to serve thee all our days. *d* Be pleased. *e* Make holy. *f* Defence against sin, and neglect of duty. *g* In our duty, and from sin. *h* See the Collect before.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they bring forth in us the fruit of good living, to the honour and praise of thy

i And let us give thee the thanks and praise of our good living.

k From evil to good. *l* According to thy Law. *m* Obey, and thank for thy grace. *n* Thee who requirest, and givest all holiness. *o* By Christ's giving us grace (2 *Thess.* 2. 16, 17) and everlasting life, (*John* 10. 28) and for his sake. *Tit.* 2. 14. *John* 3. 14, 15.

p God the Mighty Lord of all; therefore the giver of all good. *q* From whom all wisdom floweth: and therefore thou knowest all our necessities, and our ignorance. *r* *Rom.* 8. 26. *s* Our ignorance in asking, and all our failings in Prayer. *t* Who by his precious Death hath abundantly deserv'd and paid for all thy mercies to us. See the Creed, 44

u God the Mighty Lord of all: therefore we pray to thee for all good. *v* *John* 15. 7. *Ch.* 16. 23, 24. See the Commandments,

thy Name *i*, through Jesus Christ our Lord. Amen.

Prevent us *k*, O Lord, in all our doings, with thy most gracious favour; and further us with thy continual help; that in all our works begun, continued and ended in thee *l*, we may glorify in thy Holy Name *n*; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord *o*. Amen.

Heb. 7. 25.

Almighty God *p*, the fountain of all wisdom *q*, who knowest our necessities before we ask, and our ignorance in asking *r*; we beseech thee to have compassion upon our infirmities *s*: and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord *t*. Amen.

Almighty God *u*, who hast promised to hear the petitions of them that ask in thy Son's Name *v*; we beseech thee mercifully *w* to incline thine ears to

20. *Q.* *w* Notwithstanding our sins and the failings of our Prayers. *x* Believing thy promises to hear us for Christ's sake. *Mark*

11. 24. *Heb.* 11. 6, 11.

y Praying for what thou wilt have us pray for, and praying with reverence and humility, and pure hearts. *1 John* 5. 14.

Heb. 12. 23, 29. See the Commandments, 18, 19, 20 *Q.*

z By our thanksgivings for thy mercies. *a* By his doing all we pray for; (*John* 14. 13, 14. *Eph.* 3. 9.) and for the sake of his obtaining all by his Dying for the forgiveness of our sins, (See the Creed 44, 53 *Q.*) and praying for us. *Heb.* 9. 24.

b That where the Communion cannot be every Sunday and other holy Feast day, as it ought to be, we may be put in mind of it; and prepare for it, by solemnly giving up our selves to obey the Commandments, and believe the Promises of the New Testament Sealed with the Death of Christ, and to follow that his great Example of Charity. For the Ten Commandments, the fourth being taken in the Gospel-meaning of it, are all of them the Commandments of the New Testament. *Matth.* 5. 17. *Ch.* 19. 17.

us, that have made now our prayers and supplications unto thee. And grant that those things which we have faithfully *x* asked according to thy will *y*, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory *z*, through Jesus Christ our Lord *a*. Amen.

Upon the Sundays and other holy days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer *For the whole State of Christ's Church militant in earth* *b*, together with one or more of these Collects last before rehearsed.

And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet

yet there shall be no Communion, except four, or three at the least, communicate with the Priest.

And in Cathedral and Collegiate-Churches and Colleges, where there are many Priests and Deacons, they shall receive the Communion with the Priest every Sunday at the least *c*, except they have a reasonable cause to the contrary.

As 2.
42, 46.
Ch 20.7.

d And the most refreshing (not heady) Pure red wine. *Gen.*
4. 4.
And to take away all occasion of dissension, and superstition, which any person hath, or might have concerning the Bread and Wine *d*; it shall suffice that the Bread be such as is usual to be eaten, but the Best and Purest wheat bread that conveniently may be gotten.

e But with a special care of sober and reverent use. No impenitent Person should tast of it; because it has been upon the holy Table. *f Exod. 12. 10, 46.* *g* Not now after the Blessing, as the Sacrament, but only as that to which a Reverence is due. For the Bread and Wine are consecrated only for the use of the present Communion. Therefore what remains of them is no more a Sacrament, than the sanctified water of Baptism, after the present use of it. The Grace-cup after Supper, (which Christ made the Sacrament of his Blood) after it was blessed with giving thanks, every one sealed the thanksgiving with drinking a little of it. This being done, if any of it remain'd, it was, or might be then, as other wine. In the old Rubrick, all that remain'd of the Bread and Wine, was given, without distinction, to the use of the Curate.

And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use *e*. But if any of that remain which was consecrated, it shall not be carried out of the Church *f*: but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same *g*.

However the remainder of the consecrated Bread and Wine should

The Order of

should be eaten and drank with thankful remembering Christ's Body broken, and his Blood shed for us.

But immediately after the Blessing, or immediately before it, it would be well done to have some imitation of the ancient Apostolical Feasts of Charity, mention'd *Acts* 2. 46, and *Jude* 12; which, together with the Sacrament, are call'd the Lord's Supper *1 Cor.* 11. 20. St. Paul would not have those Feasts laid aside, because they were abus'd; but he would have the abuse of them reform'd.

Therefore a Sober distribution of the same Bread and Wine, of which part was consecrated, would help us to think of *The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine*; and so stir us up to bless God for the same.

The bread and wine for the Communion, shall be provided by the Curate and the Churchwardens, at the Charges of the Parish.

And note that every Parishioner shall communicate at the least three times in every year, of which *Easter* to be one *b*. And yearly at *Easter* every Parishioner shall reckon with the Parson, Vicar or Curate, or his or their deputy or deputies, and pay to them or him all Ecclesiastical duties customably due then, and at that time to be paid.

b Easter must be one of the times; because at that time Christ Died; and because this Sacrament is instead of the Passover, which was kept at *Easter*, as a Type of Christ's Death. *1 Cor.* 5. 7. But we may not content our selves with communicating only at *Easter*: as the Remembrance of the Sacrifice of Christ's Death, and of the Benefits which we receive thereby, is not to be only at that time. By what is said *Acts* 2. 42, 46. *Ch.* 20. 7, and *1 Cor.* 11. 20, we cannot well think that the Apostles and first Christians did partake of this Sacrament seldomer than every Lord's day,

day, and other holy Feast-day. And that they and we should do so, is intimated by our Saviour's consecrating the Grace-cup after supper, us'd in all the *Jews* Feasts. See the Lord's Supper, 17. 2. b.

Therefore we ought to endeavour after such holiness of life, as that we may be fit to partake of it as often as they did; when by our so often coming to it, we do not lessen, but increase our Reverend Esteem of it.

In the mean time they must be without excuse, who neglect to partake of it as often as the Church requires.

i Care ought to be taken that holy alms be given to such good Christians as are fit to have them.

And in giving these and other alms, the good of Souls is first to consider'd. Nothing can be better done than to put poor children to school. And except in great necessity, no alms should be given to any, but those that endeavour to live as Christians ought. By this means how much good might a rich man do among his neighbours!

After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses i, as the Minister and Churchwardens shall think fit: wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

Whereas it is ordain'd in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; which Order is well meant, for a signification of our humble and grateful k acknowledgment of the Benefits of Christ therein given to all worthy receivers l, and for the avoiding of such profanation as might otherwise ensue: Yet least the same kneeling should, by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved m; it is here declared, That thereby no adoration n is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto

k Thank-ful.

l Who then pray, and therefore ought to pray kneeling, for the same Benefits.
m Slander'd.
n Worship.

Bodily. any corporal or presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain in their very natural substances, and therefore may not be adored *p*: for that were idolatry, to be abhorred of all faithful Christians. And the natural Body and Blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural Body, to be at one time in more places than one.

Matth. 28. 19. *Glory be to the Father, and to the Son, and to the Holy Ghost.*



THE

THE
DIVINE INSTITUTION
OF
CONFIRMATION,
AND
The HONOUR due to it;

Very plainly shewing what Confirmation was
in the Days of the Apostles:

That the same, notwithstanding the Ceasing
of Miraculous Gifts, is Ordain'd of God for
the Means of a Plenteous Increase of Grace
to all Christians:

And what Preparation and Reverence it re-
quires, both of Those who are to be Con-
firm'd, and of Parents, Masters, Ministers,
&c.

Also the Deplorable Decay of True Christi-
anity through the Contempt of Confirma-
tion.

Heb. xii. 28.

*Let us have grace, whereby we may serve
God acceptably, with reverence and godly fear.*

THE
DIVINE INSTITUTION
OF
CONFIRMATION
AND

The Honour due to it;



Very plainly shewing
in the Days of the A.
That the same, notwithstanding the Cessing
of Miraculous Gifts, is Ordained of God for
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to all Christians;
And what Preparation and Reverence is re-
quired both of Those who are to be Con-
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anity through the Contempt of Confirma-
tion.

Heb. xii. 28.

Let us have Grace, whereby we may serve
God acceptably, with reverence and godly fear.



TO THE
READER.

IF thou seekest the Truth, with the Wisdom of Resolution to Obey it, I hope thou wilt find herein what thou desirest: and to God alone give the Praise. But if thou art otherwise minded, I do not pretend to please thee with wisdom of words. Let me intreat thee to Consider seriously what thou readeest: for they are Matters of the Greatest Importance. I wish they were Duly handled with a better Pen. I pray God give thee understanding, and Confession of the Truth in all things.





THE

READER.

I then asked the Priest, with the Wisdom
of Religion to God, I hope thou wilt
find herein what thou desirest; and to God
alone give the Praise. But if thou art otherwise
minded, I do not pretend to please thee: with
wisdom of angels. But we intend thee to Con-
sider seriously what thou readest: for they are
Matters of the Greatest Importance. I wish
they were thus handled with a better Pen. I
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firmation of the Faith in all things.



A

PRAYER.

O GOD the King of Glory, who hast Exalted Thine only Son Jesus Christ unto Thy Kingdom in Heaven; and by Him hast Promised unto Thy faithful People another Comforter, to abide with them for ever; Praised and Magnified be Thy Holy Name for this Thy Unspeakable Mercy. And we most humbly beseech Thee to leave us not in our comfortless contempt of the Means whereby Thou dost make us Partakers of so great a Benefit. But, by our Honourable use of the Means Thou hast Ordained, grant us the most Comfortable Aid of Thy Holy Spirit; that we may, as Thy Gospel requires, Abound in all Heavenly Virtues, more and more, until Thou dost Exalt us unto the same Place whither our SAVIOUR is gone before: who liveth and Reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

PRAYER.

O GOD the King of Glory, who
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The

The First PART.

What Confirmation was in the days of
the Apostles.

CHAP. I.

*The Occasion of this Discourse. The Division of it:
A brief Account of the Apostolick Confirmation,
and of its being Ordain'd of God.*

ALtho' nothing is more Evident in the Holy Scriptures, than that Confirmation is the Ordinary Means, whereby God gives to all Christians to the End of the world, their Share of the Gift of the Holy Ghost, which was given to the Apostles on the Day of Pentecost: Yet this the Means of so Inestimable a Grace, a Grace reserv'd for the Honour of Christ's Kingdom *, ever since the Fall of mankind, is lightly esteem'd; and either wholly neglected and despis'd, as an indifferent thing ordain'd only by man; or us'd in such manner, as rather Grieves the Holy Spirit, than obtains any Benefit from him.

It shall therefore be the business of this Discourse, with God's assistance, to endeavour to vindicate the High and Holy Dignity of this Ordinance, from the mean opinion and contempt that are cast upon it; by shewing

First, What it was in the days of the Apostles:

Secondly, That the Same is Ordain'd of God to continue to the End of the world: and

Thirdly, What is the Honour due to it.

What it was in the time of the Apostles, is shew'd Acts 8. 14, &c. *When the Apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John. Who when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen*

* John 7. 39. See Ch. 4 of this Part.

The Apostolick Confirmation. PART I.

upon none of them: only they were Baptized in the Name of the Lord Jesus) Then laid they their hands on them, and they received the Holy Ghost. And Ch. 19. 5, 6. we are told that St. Paul (who receiv'd both his Apostolick Commission, and his Instruction in the Gospel, not from the other Apostles, but immediately from Christ himself. Gal. 1. 11, 12, 16, 17) laid his hands on some *Epheſians*, whom he had before Baptized*; and that when he had laid his hands upon them, the Holy Ghost came on them. Of this, and of the like, he minds them, and the rest of the *Epheſians*, Eph. 1. 13; saying, *In whom also after that ye believed, ye were sealed with that Holy Spirit of Promise.*

So this was the Ordinary settled way with all the Apostles. The Twelve were Confirm'd by the Coming down of the Holy Ghost upon them on the Day of *Pentecost*. The first converts were Confirm'd by the Prayer of the Apostles, without Laying on of hands, themselves also praying with the Apostles. Acts 4. 31 †. And no doubt the persons Confirm'd always pray'd with those that Confirm'd them.

The case of St. Paul, who seems to have receiv'd the Grace of Confirmation before he was Baptiz'd, only by *Ananias* his putting his hands on him, and telling him his message from Christ; (Acts 9. 17) and the case of *Cornelius* and his company, who plainly receiv'd the same Grace before Baptism, (Ch. 10. 44) only by their Faith in the word spoken by St. Peter; (Ch. 15. 9) those were Extraordinary cases, and cannot concern us.

Of both extraordinary cases, and of the ordinary Confirmation of the *Corinthians*, the Apostle speaks 1 Cor. 12, 13, (as shall more plainly appear Part 3, Ch. 1.) in these words, *By one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit.* And of the same he speaks 2 Cor. 1. 21, 22. *Ὁ δὲ θεὸς βεβαιῶν*, Now he which confirmeth us with you in Christ, and hath anointed us, is God: who hath also sealed us, and given the earnest of the Spirit in our hearts.

We are to follow the Ordinary settled way, by the Prayer, and Laying on of the hands of the Apostles, and those to whom the Apostles gave their Power to Confirm. If it be objected against this being the ordinary settled way, that it is not oftner spoken of in the Scriptures; that is no reason of doubt. For in three of the Gospels there is no mention of Christ's Baptizing any: and it is but once spoken of by St. John. Yet there is no

* With the same Baptism in the Name of the Lord Jesus, with Ch. 2. 38. Ch. 8. 16. Ch. 10. 48. See Part 2. ch. 3.

† Then was fulfill'd to them the Promise Ch. 2. 38, 39. doubt

CHAP. I. *The Apostolick Confirmation.*

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doubt that he caused his Disciples to Baptize all that came to him. So there is no doubt that the Laying on of hands now spoken of, was the Ordinary settled way of Confirmation.

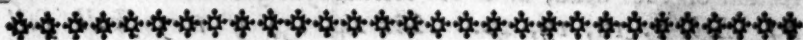
And this was the *Laying on of hands*, Heb. 6. 2, which is one of the first * principles of the doctrine of Christ, and a part of the foundation, next to the doctrine of Baptisms, and cannot but be meant of Confirmation. For this was the great General part of the Foundation, next to Baptism. And if you read the six first verses, you may find the express Meaning of this *Laying on of hands*; that the Author of the Epistle refuses to lay again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment: because it is impossible for those who were once enlightened, (by receiving the Faith) and have tasted of the heavenly gift, (by Baptism, John 4. 1, 10) and were made partakers of the Holy Ghost, by laying on of hands) and have tasted the good Promises of the word of God, and the powers of the world to come, (by the hope of the Resurrection of the dead, and of eternal Judgment. Matth. 22. 29. Eph. 1. 18, 19, 20. Acts 24. 15) if they shall fall away, to renew them again unto repentance.

No other Laying on of hands can reasonably be thought to be there meant. That of Ordination was no part of the first principles to be taught to babes, Ch. 5. 12, 13; and was built upon the Foundation of Confirmation. Acts 6. 3. As for Laying on of hands in Absolution; altho' it was us'd in the Primitive Church; yet it is not certainly found (it is only by some thought to be) in the New Testament. Lay hands suddenly on no man, neither be partaker of other mens sins, 1 Tim. 5. 22. after directions in the verses before, concerning elders that rule well, and an accusation against an elder, and them (particularly Elders) that sin notoriously, ought in all reason to be understood of Ordination, well known by Laying on of hands, in both those Epistles; (1 Ep. Ch. 4. 2 Ep. Ch. 1) and not of Absolution, which is no where known in the Scripture to be given with this Ceremony. Only it is very agreeable with the context for Absolution to be meant together with Ordination. So Heb. 6. 2, *Laying on of hands*, being one of the first Principles of the foundation, next to baptism, and the being made partakers of the Holy Ghost, being in the following verses reckon'd among the same Principles, next to the heavenly gift by Baptism; this *Laying on of hands* ought in all reason to be under-

* Ch. 5. 12.

flood of Confirmation, well known *Acts* 8, and 19, to be administered by Laying on of hands; and not of Absolution, no where known in the Scripture to be given thereby. Besides in Baptism is the Absolution of the Foundation. The Absolution afterward is for healing Accidental breaches, or for the encouragement and fuller comfort of Extraordinary faith; (*Matth.* 9. 2, 6, 8 *) as the Lord's Supper is for preserving and strengthening the building, and is not reckon'd among the Principles of the Foundation. Other Laying on of hands need not here be mention'd.

Therefore the *Laying on of hands*, which is a part of the foundation, is without doubt Confirmation. And being a part of the foundation, it is certainly Ordain'd of God. And he alone gives the Graces of his Holy Spirit: He alone therefore ordain'd the Means whereby they are given; whereby also they were Visibly and Miraculously given. His giving by that Means Visible and Miraculous Graces, was an abundant Declaration of his Will to have that Means us'd.



CHAP. II.

The Apostolick Confirmation more Distinctly consider'd. The Form or Manner of it.

FOR the more distinct understanding what this Ordinance of God was in the time of the Apostles, there is to be consider'd,

- 1, The Form or Manner of it:
- 2, The Grace given thereby:
- 3, The End for which the Grace was given; and
- 4, Who were to be Confirm'd.

The Form or Manner of it is in the forecited relation out of *Acts* 8: thus, The Apostles *Peter and John* prayed for them that they might receive the Holy Ghost. Then laid they their hands on them.

The Apostles, or those to whom the Apostles gave their power, (*Tit.* 1. 5) prayed for them that were to be Confirm'd, that they might receive the Holy Ghost. Then they laid their hands on them. This was done to the Samaritans by two Apostles. And the same was done to the disciples at *Ephesus* by one Apostle. It is probable that *Peter and John* did not only Pray together

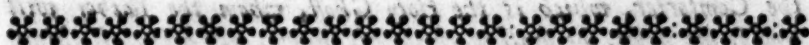
* See the Lord's Supper, 22 Q. *

CHAP. II. *The Form or Manner of &c.*

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for the Congregation, but also jointly Laid their hands on every one, as most agreeable to Christ's Promise, *where two or three are gathered together in his Name*, and to their own Zeal.

After they had *prayed for the congregation, that they might receive the Holy Ghost*, then laid they their hands on them. What is meant by their Laying their hands on them, is shew'd *Matth. 19. 13, 15. There were brought unto him little children, that he should put his hands on them and pray. - - And he laid his hands on them. Mark 10. 13, 16, it is, They brought young children to him, that he should touch them. - - He put his hands upon them, and blessed them.* So by Christ's touching the children, and by his Laying his hands on them, is meant his Blessing them, or Praying for them. The same therefore is meant by the Apostles Laying on their hands. After they had Prayed for the whole congregation together, then they Blessed or Pray'd for every one severally. The reason why Laying on of hands signifies blessing or praying for, is because it was the accustomed natural ceremony, or rather natural motion of the body, in blessing or praying for particular persons: as Lifting up the hands was in blessing many together, (*Luke 24. 50*) and in other prayer. *1 Tim. 2. 8.*



CHAP. III.

The Grace given by the Apostolick Confirmation.

AS to the Grace given by the Prayer and Blessing of the Apostles, or of those to whom the Apostles gave power to Confirm: It is said of the Samaritans, *And they received the Holy Ghost*; and of the Ephesian disciples, *The Holy Ghost came on them, and they spake with tongues, and prophesied.* They did not all speak with tongues, on whom the Apostles laid their hands. *1 Cor. 12. 10, 30.* But that and divers other Gifts were scatter'd among them. *Ver. 8. &c. To one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another the gifts of healing, &c.* But to every one that was a true believer, was given a Bounteous measure of the Grace promis'd by Christ to all. *John 7. 37, 38, 39, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him, should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.* This was the Gift which all receiv'd in Confirmation; and was a plentiful Increase of the

Grace before receiv'd in Baptism. For Chap. 4 of the same Gospel, *when Jesus made and baptized more disciples than John*, (v. 1) he says v. 10, to a woman of Samaria, *If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou would'st have asked of him, and he would have given thee living water.* So in Baptism he gave *living water*: In Confirmation, after he was Glorified, he gave more of the same *living water* flowing into divers streams. And they were streams of *water springing up into everlasting life*, v. 14.

This increase of the Grace of Baptism, of *the water springing up into everlasting life*, is intimated by the words of St. Paul Tit. 3. 5, 6, *He saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.* In these words is plainly meant the whole Grace of the Holy Ghost, both in Baptism, (John 3. 5) and in Confirmation. Acts 2. 33. *The renewing* therefore in Confirmation was an Increase of that *renewing* in Baptism, whereby they were *saved*. They were *saved* not only by the *renewing in Baptism*, but by the *renewing* also in Confirmation.

That there might be Knowledge sufficient for this Grace of Confirmation; John 14. 26, Christ says to his Disciples, *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* Thus he promis'd that the Holy Ghost to be given after his Ascension, should teach them and all *Christians* to Understand, and help them to Remember all things of his Word.

That their Belief of the same might be fully confirm'd; Acts 5. 30, 31, 32, St. Peter tells the Jews, that *the Holy Ghost, whom God hath given to them that obey him, is a witness that God rais'd up Jesus, and hath exalted him with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* And St. John, 1 Ep. 2. 20, says, *Ye have an unction from the Holy One, and ye know all things.* And v. 27, *The anointing which ye have received of him abideth in you: and ye need not that any man teach you. But as the same anointing teacheth you of all things and is truth, and is no lie; and even as it hath taught you, ye shall abide in him.* The *unction* or *anointing* was the Grace of the Holy Ghost given in Confirmation. 2 Cor. 1. 21, 22. It cannot be meant that he taught them all things without the teaching of the Apostles, and other Ministers of Christ; but that he gave them infallible Assurance of the Truth of the whole Gospel preach'd by the Apostles; so that they needed not any further proof of it from man. And this

this he did not only by outward miracles, but by the better inward miracles of healing the blindness, and lameness, and sickness of the Soul; by purging with his spiritual Fire what he left unpurg'd by the Baptism of water, and by strengthening their reason to apprehend the proofs of the Truth.

That they might have Courage to profess and teach it, notwithstanding the threatnings and persecutions of the world; when the Rulers of the *Jews* began to threaten, then was the first Confirmation of the believers: and upon that *they spake the word of God with boldness.* Acts 4. 31.

And that no Comfort might be wanting to them in their persecutions or other troubles; *John* 14. 15, 16, our Saviour says to his Disciples, *If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* So the Comforter to be given in Confirmation to all *Christians*, and to be further given in Ordination, (1 *Tim.* 4. 14) was to supply the place of Christ on earth, after his Ascension.

He was a Comforter in all his Gifts and Graces, but more particularly in giving them Courage in persecutions, as is aforesaid; in Sealing them for God's people, (2 *Cor.* 1. 22) in giving them *the Earnest of their inheritance*; (Ch. 5. 5. *Eph.* 1. 13, 14) and so bearing witness with their spirit, *that they were the children and heirs of God*, (Rom. 8. 16, 17) according to his promise ver. 14.

And this his Sealing them, and giving them the Earnest, was not so much his giving them outward miraculous gifts; (*Luke* 10. 20) for those were given to many that were never own'd by Christ. *Matth.* 7. 22, 23) but his saying to true believers, *Well done thou good and faithful servant*, by his giving them a plenteous Increase of the Living water of Sanctifying Grace; and again praising their faithful Use of his Grace, by giving them further Increase, more and more. *Matth.* 13. 12. *John* 15. 2.

The word Παράκλητος in the Original for Comforter, signifies also Exhorter and Advocate. He was an Exhorter in teaching *Christians* to understand, and helping them to remember Christ's Word, as is aforesaid; and in giving to some the Gift of Prophecy; (1 *Cor.* 12. 10) which was *speaking unto men to edification, and exhortation, and comfort.* Ch. 14. 3.

He was an Advocate for *Christians* with God, and with men; with God, by helping them to pray as they ought; (*Rom.* 8. 26) and with men, by teaching *Christians* what to say, when they were brought before Magistrates. *Luke* 12. 12.

Here, from what is aforesaid, is to be observed, that the Gift of the Holy Ghost to be given after Christ's Ascension to the

the Apostles, and in Confirmation to all *Christians*, was Sanctifying Grace, a rich Increase of the Water of everlasting Life, of the Renewing of the Holy Ghost whereby they were Saved, before given in Baptism; with help to Understand and Remember more of Christ's Word, to Believe it more firmly, and to profess and teach it with more Courage, notwithstanding the threats and persecutions of the world: That this Increase of Grace was the Holy Ghost's Seal of God's people, his Earnest of their Inheritance, and his Heavenly Comfort.

And it is further to be observ'd, that the miraculous Powers given with this Sanctifying Gift, were only the Attendants of it, necessary for the turning both *Jews* and *Heathens* from the Religions they received from their Forefathers, unto the Truth of the Gospel.

For 1 Cor. 12, it is plainly affirm'd that those Powers were given, to some one, and to others another: and there is reason to believe that the greater part of *Christians* had none of them.

When the Holy Ghost came down upon the Apostles, and upon a few of the First fruits of the *Gentiles*, as the Company of *Cornelius*, and about twelve disciples at *Ephesus*; then it is said that they spake with tongues. But when great multitudes receiv'd the Gift, as the Congregation of Believers, *Acts* 4, and the *Samaritans*, Ch. 8; there is no mention of their speaking with tongues, or of any other miraculous power.

Of the Congregation of Believers, *Acts* 4, it is said V. 31, 32, *And they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart, and of one soul. Neither said any of them, that ought of the things which he possessed was his own; but they had all things common.* So all that is affirm'd of their being fill'd with the Holy Ghost, is, that they were Confirm'd in their Profession of the Gospel, and their Unity and Charity, which they were Baptiz'd into. Of the Apostles only it is said that *with great power they gave witness of the resurrection of the Lord Jesus*. But there is no doubt but that some of the congregation which were filled with the Holy Ghost, had miraculous powers given them, to fit them for Offices in the Church, as *Stephen* and *Philip* the Deacons had; and that divers others had them, as many as God saw fit, for the abundant testifying the truth and excellency of the Gospel, as the daughters of *Philip*. *Acts* 21. 9.

Of the *Samaritans*, *Acts* 8, it is said v. 18, *When Simon saw that through laying on of the Apostles hands, the Holy Ghost was given.* This he might see by hearing only some of them speak with tongues. He might also see, without miraculous effects

CHAP. III. *the Apostolick Confirmation.*

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effects, such a change in the countenance and behaviour, as is the natural effect of any one being made better and wiser than he was before.

Every true believer was certainly *sealed with the Holy Spirit of promise.* Eph. 1. 13. And as many as God saw fit, had miraculous powers given them. And no more is to be understood of *signs following them that believe.* Mark 16. 17.



CHAP. IV.

The End for which the Grace of the Apostolick Confirmation was given. The necessity of it.

THE miraculous part of this Grace was given for the testifying the truth of the Gospel; (*Mark 16. 20*) which, without such testimony, would not have been believ'd by either *Jews* or *Gentiles*. And when the truth of the Gospel was sufficiently manifested to the world, then no more of that Part was given. And so it was but an Attendant for a time of the other part; which was certainly given to enable *Christians* to live up to the Gospel; (*Eph. 3. 16 to 20. Ch. 5. 9*) that, as Christ came to Reform the world, and to raise the Law unto Perfection, so his disciples might have Grace to do what he requir'd of them.

That he came to raise the Law unto Perfection, he teaches *Matth. 5.* And that his disciples might accordingly have more Grace, they were in Baptism *born again of the Spirit,* (*John 3. 5*) and therein received *living water springing up into everlasting life.* Ch. 4. 1, 10, 14. But Ch. 7. 37, 38, 39, it is plainly told, that the Living water of the Spirit to satisfy fully the believers thirst, and to flow out of his belly in plentiful streams of all Christian actions, was not to be given till Jesus was Glorified. And the History of the *Acts* of the Apostles shews, that in the Ordinary settled way, it was given only in Confirmation by Laying on of hands.

Until that Spirit was given, even the constant Attendants of Christ had not grace sufficient, either to understand, or to obey his Gospel. *John 14. 26,* he says unto them, *The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* And Ch. 16. 12, 13.
I have

I have many things to say unto you; but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth. So before that Spirit came upon them, they had not Grace to bear many things, even from Christ's own mouth, nor to understand duly what he said to them. In which understanding they were so dull, that altho' he had divers times told them of his rising again from the dead, yet they could not believe it, 'till they saw it, and not easily then. And it is much to be noted, that *Peter*, the most zealous of them, who was the most forward in a most earnest resolution to die with him, rather than deny him, (*Mark* 14. 29, 30, 31) yet neither in his Baptism, nor in the Lord's Supper receiv'd the same night, had he receiv'd Grace sufficient to go through with his good resolution, to forbear denying his Lord so shamefully, and even with cursing and swearing. But he had not yet receiv'd that Grace of the Holy Ghost, which was to enable him to *speake the word of God with boldness*. *Acts* 4. 13, 31. And his most vehement resolution before, and his bitter weeping after, plainly shew, that his sin was a sin of Infirmity.

And very great sins of Infirmity are recorded in the Scripture of the Best of men, such as cannot be imputed to any thing, rather than the want of that Grace which was reserv'd for the Kingdom of Christ, and to be given in Confirmation. How great was the want of Faith in the Father of all believers, in denying his wife, and suffering her to be several times taken from him, out of fear when he saw no cause for it, and notwithstanding the assurances God himself had given him of his Protection! What a supplanter was *Jacob* in getting the Birth-right, and the Blessing from his brother, and in making haste to be rich! *Gen.* 30. 37. *David* was a man after God's own heart, and a Type of Christ, who was called the Son of *David*. And of *David*, *1 Kings* 15. 5, it is affirm'd, *that he did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him, all the days of his life, save only in the matter of Uriah the Hittite.* Yet besides that matter, he did these things: For the foolish words of *Nabal*, he fully resolv'd to put to the sword his numerous innocent family, and had surely done it, if he had not been stay'd in his way by the great wisdom of *Abigail*. And that revenge was no more than what was expected upon such an occasion. *1 Sam.* 25. 17, the servant said to *Abigail*, *Know and consider what thou wilt do: for evil is determined against our master, and against all his household.* *David* so far forgot himself in numbring the people, without collecting the offering appointed by the

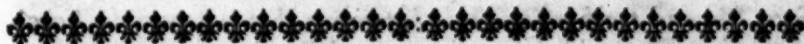
CHAP. IV. *the Apostolick Confirmation.*

11

the Law, *Exod.* 30. 12, as by that neglect to bring a pestilence upon them. And by his fondness (*1 Kings* 1. 5, 6) he ruin'd his son *Adonijah*, and probably others of his children. Other great crimes are recorded of those, whom the holy Scripture testifies to be Righteous men. And the unnatural sins of polygamy, and divorces for insufficient causes, were tolerated by the Law for the hardness of their hearts, that is, their not having grace sufficient to forsake those sins.

The reason why they were accounted righteous, who were guilty of so great crimes, is, God knew what Grace he gave them; and he requir'd no more than he gave.

So from the Fall of mankind until the giving of the Holy Ghost in Confirmation, there was no Due reformation in the Church. And the End for which the Grace of Confirmation was given, was to enable *Christians* to live up to the Gospel, as became the Honour of Christ's Kingdom.



CHAP. V.

Who were to be Confirm'd by the Apostles. The Want of Confirmation not supplied by the Lord's Supper. The Confirmation of Hypocrites and Ignorant persons, Null.

IN the Promises of the Grace, Christ says, *John* 7. 37, &c. *If any man thirst, let him come unto me, and drink. He that believeth on me, &c.* *Ch.* 14. 15, 16, *If ye love me keep my Commandments. And I will pray the Father, &c.* And *Acts* 2. 38, St. Peter says to the Jews and Profelytes that believed his word, *Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost.*

When the Grace was receiv'd, (in the Ordinary settled way) it is said of the Samaritans, *Acts* 8, *Samaria had received the word of God: they were baptized in the Name of the Lord Jesus.* The same in effect is said of the disciples at *Ephesus*, *Acts* 19.

They therefore who were to be Confirm'd by the Apostles, and those to whom the Apostles gave their Power, were those that did Repent, and Believe the Gospel, and were Baptiz'd, and did truly Love God, and Keep his Commandments, with a
Thirst

Thirst after more grace to keep them; and consequently were Instructed in what they were to believe and do. The Case of *Cornelius* and his Company is consider'd Ch. 1.

There is nothing to be found in the Scripture of Confirming Infants, altho' it is always practis'd by the *Greek Church*; nor of Confirming Children, before they could Understand the duty of *Christians*, as has been done in *England*, and other parts.

There is indeed little doubt, but that in the congregation of believers, *Acts 4*, who were all said to be filled with the Holy Ghost, there were infants in their Mothers, or nurses arms*. But *they were all filled with the Holy Ghost*, is affirm'd only of those that had Prayed, not of such children as had not understanding to pray with them.

In the Confirmation of the *Samaritans*, there is no more mention of excepting infants, than there was in Baptizing them. They that were Baptiz'd in the Name of the Lord Jesus, were Confirm'd. But this must be understood only of such Baptized persons as were to be Confirm'd: as when *Matth. 28*, Christ says, *Go and teach all nations, baptizing them; he means Teach* those that are capable of teaching; and Baptize those that are to be Baptiz'd.

Whatever else may be said in this case, it is to be answer'd, that there is express Authority in Scripture for † Baptizing infants, but none for Confirming them.

As for the Lord's Supper supplying the want of Confirmation, as some now think: they that believe Confirmation to be an ordinance of man, may think so. But that others also may not be in the same error, it is expedient for them to consider, that there is not so much as any thing of pretence for it to be found in the Scripture. But on the contrary, how much did the Apostles themselves, all of them, (*Matth. 26. 31*) and even *Peter*, the most zealous of them, want the grace of Confirmation, the same night after their partaking of that holy Sacrament! And their first converts, after their receiving that Sacrament, (*Acts 2. 42. 46*) did receive the Grace of Confirmation, by the Prayer of the Apostles and the congregation, Ch. 4. 31.

Altho' the Lord's Supper is a Means and Pledge of all the Benefits of Christ's Death; yet it is upon condition of our Using all other means. It will not supply the want of Baptism, or of daily Prayer, or of continual Learning the Word. So it will not supply the want of Confirmation.

* *Joel 2. 16.* † *Gen. 17. 10, 11, 12. Matth. 28. 19. John 3. 5, 6. 1 Cor. 7. 14.*

In the Lord's Supper we remember Christ's Death Sealing the New Testament. And this can give us the hope of receiving the Benefits of the New Testament, no otherwise than by our Performing all that is requir'd of us in the New Testament, for the obtaining of the same Benefits. It cannot give us now what is to be receiv'd at another time, and by other Means; but only a Right to it, when the means is us'd. And it does most strictly oblige us to use the same means, as being requir'd in the New Testament Seal'd with Christ's Blood.

Therefore all that can be said in this case, is, To those that are Ready and Desirous to be Confirm'd, the Lord's Supper, seals the Assurance of their receiving the Promise of Confirmation, when they are Confirm'd.

If any thing ever Supplied the want of Confirmation, it was Ordination. For therein by the Prayer, and Laying on of the hands of the Apostles and Bishops, the Holy Ghost was, and is given for the work of the Ministry; (1 *Tim.* 4. 14. 2 *Tim.* 1. 6, 7) part of which work is an Exemplary life. And the Apostles and St. *Paul* receiv'd the Holy Ghost for their Confirmation, when they receiv'd him for their Ordination. But when the Apostles Ordain'd others, *Acts* 6. 3, we read how for the office of Deacons they requir'd such as had before receiv'd the Grace of Confirmation. And the directions which St. *Paul* gives 1 *Tim.* 3. 6, 9. *Tit.* 1. 9. Ch. 2. 2, for the choice of Bishops or Elders, and Deacons, must suppose them to be Confirm'd, as well as Baptiz'd, both being of the foundation of the doctrine of Christ. *Heb.* 6. 2.

Therefore as in the Ordinary settled way of Confirmation, the Grace thereof was built upon the Grace of Baptism: so the Grace receiv'd in the Ordinary settled way of Ordination, was built upon the Grace of Confirmation. And we are to follow the Ordinary settled way.

There is one other question needful to be resolv'd, whether Hypocrites who were unworthily Confirm'd without any Benefit, might, upon their true repentance be Confirm'd again.

They indeed had Hands laid on them, with Prayer and Blessing: but they were not Confirm'd. And what was to be done to them, when they truly repented, is intimated in St. *Paul's* question to the Disciples at *Ephesus*, *Acts* 19. 2, *Have ye receiv'd the Holy Ghost since ye believed?*

Those hypocrites therefore, when they truly repented, were to receive, by the Prayer and Laying on of the hands of the Apostles and Bishops, what they had not receiv'd before. And the same is to be done now.

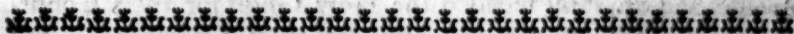
The Sum of the First Part. PART I.

The same is to be said of those that come to this Holy Ordinance without necessary knowledge, altho' they come with a good meaning.

The same also is to be said of any that come how well soever prepar'd, if they neglect to be present, or to do their duty carefully in all the parts of so short a Service. *Phil. 2. 12. Heb. 11. 6. Mal. 1. 8.*

If such an Accident as fainting should happen to any one in the Prayers after the Laying on of the hand upon him; that may not be thought to deprive him of any of the Benefit of the Ordinance. Yet the Bishop would do very well to repeat over him those Prayers which the accident hinder'd him to attend, especially if the Lord's Prayer were one of them.

If such an accident should happen in the Service before the Laying on of hands; a good man will surely not deny the repeating of so short a Service, or so much as shall be then needful or expedient to be repeated, for any the poorest *Christian*.



CHAP. VI.

The Sum of the First Part.

IT has now been sufficiently shew'd, what Confirmation was in the days of the Apostles; That they who were Instructed in the Knowledge of the Gospel, and did Believe the same, and Repent, and were Baptiz'd, and did truly Love God, and keep his Commandments, Thirsting after more grace; they by the Prayer, and Laying on of the hands of one or more Apostles or Bishops, receiv'd a plenteous Increase of the Saving Grace of the Holy Ghost that was before given in Baptism; to enable them better to Understand, and Remember, and Live according to Christ's Word; and to Confirm their Belief of it; and to give them greater Boldness to profess it, notwithstanding the threats and persecutions of their enemies: to the end, that as Christ requires higher Degrees of Holiness than were before requir'd, so his disciples might have Grace to do as he expected from them. This Grace was the Seal of God's Children, and the Earnest of their Inheritance, and the Comfort of the Comforter. And together with this Grace, there were given to many miraculous Gifts, then necessary for the Testifying the Truth of the Gospel, and to fit men for holy Employments in the Church.

THE

The Second PART.

That the same Confirmation that was in the days of the Apostles, is Ordain'd of God to Continue to the End of the world.

CHAP. I.

The Design and Need of Confirmation never ceases.

HEY that allow not the Continuance of this holy Ordinance, alledge that the Apostolical Confirmation was only a Personal Privilege, and to Cease when Miraculous Inspirations did not accompany it. But this their saying is only a Pretence without Proof. It shall therefore be plainly prov'd, that the same Confirmation, for the Substance of it, that was in the days of the Apostles, is Ordain'd of God to Continue to the End of the world. The same that every *Christian* then receiv'd is Ordain'd to Continue for ever; altho' not the miraculous Attendant of it, which was given only to some, and was to continue no longer than the Occasion of it lasted.

If it were only for miraculous gifts, then it should cease when they ceas'd; as well as the Anointing with oil for the miraculous cure of the sick.

But the Design of it being for the Increase of Sanctifying Grace, and for the Strengthening of *Christians* against temptations, particularly the threats and persecutions of the world; this cannot but continue as long as Baptized *Christians* need Increase of Grace, and of Strength against temptations.

There is no mention in the Scripture, nor ground in Reason of the Ceasing of this Ordinance. *Christians* do still Need all the Means of Grace as much as ever they did. *Popish* persecutions are as fierce and cruel, as those of the heathen were. And they that will live Godly in Christ Jesus, wheresoever they live, must expect the ill-will and persecutions of worldly men.

P

Therefore

Confirmation one of the Fundamentals. PART II.

Therefore Christ's Promise *Matth. 28. 20*, to be with his Ministers *always even unto the end of the world*, in their teaching Christians to observe all things whatsoever he hath commanded, must be understood of his being with them in their teaching and administering Confirmation, as one of the things he has Commanded, (altho' after that Promise) when and howsoever he commanded it, and as one of the Means of Grace, whereby he enables us to perform all his Commandments.



CHAP. II.

Confirmation one of the First Fundamental Principles that Continue for ever.

LAYING on of hands is, *Heb. 6. 2*, one of the first (*Ch. 5. 12*) principles, and a part of the foundation of the doctrine of Christ; and plac'd next to baptism, in the same rank with repentance and faith on the one side, and resurrection of the dead, and eternal judgment on the other *. And therefore it is without doubt to Continue to the End of the world; as well as those other Principles and parts of the same Foundation.

They therefore who would have Confirmation to cease when miraculous gifts ceas'd, may as well say The Preaching of the Gospel, and Faith, and Baptism were also then to cease. For *Mark 16. 15*, &c, Christ says to his Apostles, *Preach the Gospel to every creature. He that believeth, and is baptized, shall be saved: but he that believeth not, shall be damned. And these signs shall follow them that believe; In my Name they shall cast out devils; they shall speak with new tongues; &c.* See Part 1, ch. 3, at the end.

* See Part 1. Ch. 1.

CHAP.

CHAP. III.

The Grace of Confirmation Promis'd to all Christians to the End of the world; and declar'd in the Scripture to be Given (in the Ordinary way) only in Confirmation by Laying on of hands.

THIS is another unanswerable Proof of the Continuance of this Ordinance for ever.

That there is such a Promise, and that the Grace promised is declar'd to be given (in the Ordinary way) only in Confirmation by Laying on of hands, is so plain in the New Testament, as that nothing can be more visible; how many soever there be, whose eyes God has not open'd to see it.

For the Promise: When *John baptiz'd with the baptism of repentance for the remission of sins, saying unto the people, That they should believe on him which should come after him, (Mark. 1. 4. Acts 19. 4)* and so Baptizing them in the Name of Christ, he Promis'd that Christ should baptize them with the Holy Ghost. *Matth. 3. 11.*

And when Christ Baptized in his own Name, with the same Baptism, saying, (as *John* did) *Repent; for the kingdom of heaven is at hand; (Matth. 3. 2. Ch. 4. 17)* and telling the people to believe on him, as *John* had forewarned them; he said *John 7. 37, 38, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. In the next verse it is added, But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.*

And *Ch. 14.* speaking to his Disciples of his going to his Father's house, to prepare a place for them, and his coming again to receive them, he says *ver. 16, I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Which abiding for ever of another Comforter, must be understood of all the time of his bodily absence from them; and is the chief meaning of his Promise Matth. 28. 20, Lo I am with you alway even unto the end of the world.*

The Grace of Confir. promis'd to all, PART II.

And when after he was Glorified, his Apostles Baptized with the same Baptism in his Name, that he and John Baptized with; (for *Acts 2. 38.* Peter said, *Repent and be baptized every one of you in the Name of Jesus Christ * for the remission of sins*) then Peter said to a great congregation of both Jews and Proselytes, (*v. 10*) *And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* The Promise is of the same Gift of the Holy Ghost, which the Apostles then receiv'd, call'd *v. 33.* *the promise of the Holy Ghost,* and *Ch. 1. 4.* *the promise of the Father,* And of the same Christ said, *If any man thirst, let him come unto me, and drink, &c. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.*

Now it is very plain that these Promises of the Holy Ghost, who was to be given after Christ was Glorified, are made to all Christians that use the Means, unto the End of the world.

For the fulfilling of these Promises: It is plain they were not fulfill'd in the Baptism of John, and of Christ. For the Grace promised was not to be given till after Christ was Glorified. Yet all that were Baptized by them, were without doubt born again of the Spirit, (*John 3. 5*) *did drink of the living water,* (*Ch. 4. 10. 14*) by the Holy Spirit his working effectually, continuing and increasing in them that Repentance and Faith, which in their Baptism they profess'd. The Apostles had also power to *heal the sick, cleanse the lepers, raise the dead, cast out devils.* *Matth. 10. 8.* The Seventy likewise had power to *heal the sick, and cast out devils.* *Luke 10. 9, 17.* Others also had such power *Ch. 9. 49, 50.* But none of them had the Comforter who was not to come till Christ was departed. *John 16. 7.*

* *Into the Faith of Jesus Christ,* (*v. 36.* *Ch. 16. 31, 32, 33.* *Ch. 19. 4.* *Gal 3. 27*) *with the Baptism that he commanded in the Name of the Father, and of the Son, and of the Holy Ghost.* Also the Baptism of Christ, and of John, was not only in the Name of Christ the Son, as is here shew'd, but also in the Name of the Father, and of the Holy Ghost. For thereby the Baptized were given up to the Repentance and Faith commanded by the Father, and taught by the Holy Ghost in the mouth of Christ, (*Luke 4. 1, 14, 15, 18*) and of John, (*Luke 1. 15, 16, 17*) and to be more fully taught by the Holy Ghost after Christ's Ascension.

Nor were those Promises fulfill'd in the Baptism of the Apostles: wherein also was without doubt the New Birth of the Holy Spirit; which appear'd by the fruits of the Spirit. *Acts* 2. 42, to the end. For as they Baptiz'd with the same Baptism that Christ and *John* Baptiz'd with; and promis'd again the same Gift of the Holy Ghost to those that they Baptiz'd, as in this Chapter is before shew'd: So that Gift was never given; except in extraordinary cases *, but in Confirmation after Baptism. Those very Persons to whom St. *Peter* promis'd that Gift, receiv'd it sometime after their Baptism, by a Prayer which must be suppos'd to be offer'd by one of the Apostles †; but then (the first time) without Laying on of hands. *And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost; (Acts 4. 31) as when the Apostles were filled, there came a sound from heaven, as of a rushing mighty wind.*

Chap. 8 it is plainly affirm'd that the Holy Ghost *was* fallen upon none of the Samaritans that were Baptiz'd, until they were Confirm'd by the Prayer and Laying on of the hands of *Peter* and *John*; and that then they received the Holy Ghost.

And *Chap. 19* it is affirm'd of the *Ephesian* disciples Baptiz'd by *Paul* ‖, that *when* (after Baptism) *Paul* *had laid his hands upon them, the Holy Ghost came on them.* And so Prayer, and Laying on of hands was the Settled Ordinary way with all the Apostles, and firmly Ratified by God's Visible giving his Holy Spirit thereby.

The reason why St. *Paul* Baptized those that had been Baptiz'd with the Baptism of *John*, was because by their having never heard of the Holy Ghost, and probably by some further account of their Baptism, he knew that they had not the true Baptism of *John* *. Otherwis: *John's* Baptism being in the Name of Christ, and so the very same with the Baptism of

* See Part 1. Ch. 1. † They lift up their voice with one accord, by the mouth of one of the Apostles.

‖ With the same Baptism in the Name of the Lord Jesus, with Ch. 2. 38. Ch. 8. 16. Ch. 10. 48.

* The true Baptism of *John* ended with his death. *Matth.* 4. 12, 17. *Mark* 1. 14, 15. For his Ministry was to Proclaim the Coming of Christ, and to shew him to the people. *John* 1. 7, 15, 29 to 37. And as *Apollos* long after both the death of *John*, and Christ's giving the whole power of Baptizing to his Apostles, preached *John's* Baptism: so he, or some other might Baptize those disciples with the same Baptism.

Christ in his own Name, as is before shew'd, he would not have Baptiz'd them again. They seem to be Confirm'd immediately after their Baptism: as the Holy Ghost descended on Christ, not in his Baptism, but when he was Praying, after he was Baptiz'd. *Luke 3. 21.*

And now what can be plainer in the holy Scripture, than both the Promise of a special bounteous Increase of the Grace of the Holy Spirit, to all *Christians* to the End of the world; and also the Fulfilling of the same Promise, in the Ordinary way, only in Confirmation with Laying on of hands?

Therefore it is that *Laying on of hands* is *Heb. 6. 2.* one of the principles of the doctrine of Christ, next to baptism. Which Laying on of hands has also, in the beginning of this discourse, been fully shew'd to be meant of Confirmation.

So the holy Scriptures teach, as fully, and as plainly as can be desir'd, That Confirmation by the Prayer and Laying on of the hands of the Apostles and their Successors, is Ordain'd to Continue unto the End of the world.

There are subtil ways of wresting the sense of the plainest words. But we must learn to distinguish between such Subtilties, and true Reasonings.

What is to be said of the opinion of those who think the want of Confirmation is supplied by the Lord's Supper, is before shew'd Part 1, ch. 5.



CHAP. IV.

Confirmation Commanded.

IT may be after all thou wilt say, Where is Confirmation Commanded in the Scripture?

It is Commanded *Heb. 6. 2.* by being made one of the first (*Ch. 5. 12*) principles of the doctrine of Christ.

It is also Commanded *Acts 8* and *19*, by being made the only Ordinary Means of our receiving an Inestimable Grace, (as is here shew'd in the foregoing chapter) and that a Grace whereby we must be Sav'd; as is shew'd Part 1, ch. 3.

Therefore Christ's solemn Commandment *John 7. 37, 38, 39*, concerning this Grace, to be receiv'd only by this Means, is a solemn Commandment to use this Means.

Christ

Christ himself has most solemnly Commanded us to come to Confirmation, when in the great day of the feast he stood and cried, *If any man thirst, let him come unto me, and drink, &c.*

For without doubt he Commands us to come to him by that Way, which in his Word he hath shew'd us.

Here is to be added, that it is a great sin of Unthankfulness, and despising the Grace of God, to neglect the Means whereby he gives it.

But wilt thou be such a fool, as to lose an Inestimable Treasure, only for want of a Reverent coming for it?

CHAP. V.

The Doctrine of the Primitive Church concerning Confirmation.

Hitherto, that the true light of the Scripture may the better appear, all quotations out of other books have been purposely avoided. To know the doctrine of the Primitive Church concerning any truth, we need not expect to find it in the writings of every Father, or of every age. There is no mention of the Sacrament of the Lord's Supper in the Gospel of St. John, nor in his other Writings. And none of the holy Writers besides St. Matthew, say any thing of Baptizing in the Name of the Father, and of the Son, and of the Holy Ghost. The Christians of the age next to the Apostles might very well be contented with what they were plainly taught in the writings of the Apostles themselves, and of their Acts, frequently seeing the miraculous Effects of Confirmation, which were then continu'd.

Here shall be produc'd none but Undoubted testimonies: wherein that the true sense of the Fathers may appear, their original words shall be set with a translation, as near as may be, word for word.

Tertullian, who liv'd in the second Century, and wrote in the beginning of the third, in his sixth Chapter of Baptism, says, *Dehinc manus imponitur advocans Et invitans Spiritum Sanctum*. After Baptism the hand is laid on, to call and invite the Holy Ghost.

And in his eighth chapter of the Resurrection of the flesh, he says, *Caro manus impositione adumbratur, ut anima Spiritu illu-*

minetur. The flesh is shadowed by the laying on of the hand, that the Soul may be illuminated by the Spirit.

Cornelius Bishop of *Rome*, about the middle of the third Century, wrote the Epistle, part of which is in the sixth book, ch. 43 of *Eusebius* his Ecclesiastical History, In which Epistle, concerning *Novatus*, who was Baptiz'd in his sickness, are these words, 'Ου μὲν ἔδδ' τῶν λοιπῶν ἔτυχ' διαφυγῶν τὴν νόσον, ὡν χρὴ μεταλαμβάνει κατὰ τὸν τῆς ἐκκλησίας κανόνα· τῷ τε σφραγιδῶναι ὑπὸ τοῦ ἐπισκόπου· τέτε δὲ μὴ τοχῶν, πῶς ἂν τῷ ἁγίῳ Πνεύματι ἔτυχε; And truly after he escaped the disease, he did not obtain that which remained for him to receive according to the Canon of the Church, the Sealing also by the Bishop: and having not obtained that, how did he obtain the Holy Ghost.

St. Cyprian, about the same time, wrote in his Epistle to *Jubaian*, *Quod deerat, id a Petro & Johanne factum est, ut oratione pro eis habita, & manu imposita, invocaretur & infunderetur super eos Spiritus Sanctus. Quod nunc quoque apud nos geritur, ut qui in Ecclesia Baptizantur, prappositis Ecclesiæ offerantur, & per nostram orationem, ac manus impositionem Spiritum Sanctum consequantur, & signaculo Dominico consumentur.* That which was wanting was done by *Peter* and *John*, that by prayer for them, and laying on the hand, the Holy Ghost might be called and pour'd upon them. Which thing is also now done among us, that they which are Baptiz'd in the Church, may be brought to the Governours of the Church, and by our prayer and laying on of the hand, obtain the Holy Ghost, and be made perfect with the Seal of the Lord *.

The Council of *Arles* or *Orleans* about the Year 326, Canon 8, decreed concerning re-baptizing the *Arians*, thus, *Si ad Ecclesiam aliqui de hac hæresi venerint, interrogent eos nostri fidei Sacerdotes Symbolum. Et si perviderint in Patre, & Filio, & Spiritu Sancto eos Baptizatos, manus eis tantum imponatur ut accipiant Spiritum Sanctum.* If any shall come to the Church from this heresie, let the Priests ask them the Creed of our Faith. And if they shall find them to be Baptiz'd in the Name of the Father, and of the Son, and of the Holy Ghost, let only the hand be laid upon them, that they may receive the Holy Ghost.

The Council of *Laodicea* in the Year 367, Canon 48, decreed thus, *Δεῖ τὸς φωτιζομένους μετὰ τὸ βάπτισμα χεῖρας χρίσματος ἐπιθεῖναι, καὶ μετόχους εἶναι τῆς βασιλείας τοῦ Θεοῦ.*

* Eph. 1. 13. Ch. 4. 30.

CHAP. V. Church concerning Confirmation.

23

The Baptized must after Baptism be Anointed with the heavenly Anointing, and be made partakers of the Kingdom of God. The words *Anointed* and *Anointing* are Scripture words to signify the Grace of Confirmation. 2 Cor. 1. 21. & John 2. 27.

St. Ambrose, who was Bishop of Millain in the Year 373, in his Comment on Heb. 6, writes, *Impositionis manuum, per quam Spiritus Sanctus accipi posse creditur: quod post Baptismum, ad Confirmationem unitatis in Ecclesia, a Christi Pontificibus fieri solet.* Of laying on of hands, by which it is believed the Holy Spirit may be received: which is wont to be done after Baptism by Christ's Bishops, for the Confirmation of unity in the Church.

And in his third book of the Sacraments, ch. 2, *Post fontem superest ut perfectio fiat, quando ad invocationem Sacerdotis Spiritus Sanctus infunditur, Spiritus sapientiæ & intellectus, Spiritus consilii atque virtutis, Spiritus cognitionis ac pietatis, Spiritus sancti timoris.* After the font, it remains that perfection be made, when at the prayer of the Priest the Holy Spirit is pour'd in, the Spirit of wisdom and understanding, the Spirit of counsel and virtue, the Spirit of Knowledge and Godliness, the Spirit of holy fear.

By the Priest he means the Bishop, as appears by his saying the same is wont to be done by Christ's Bishops: as in the Old Testament the High Priest is call'd the Priest.

St. Jerom, who liv'd in the same Age, in his Dialogue against the Luciferians, has these words.

Luciferianus dicit, An nescis etiam Ecclesiarum hunc esse morem, ut Baptizatis postea manus imponantur, et ita invocetur Spiritus Sanctus? Exigis ubi scriptum sit? in Actibus Apostolorum. Estiamsi Scripturæ auctoritas non subesset, totius orbis in hanc partem consensus instar præcepti obtineret.

Orthodoxus dicit, Non quidem abnuo hanc esse Ecclesiarum consuetudinem, ut at eos qui longe in minoribus urbibus per Presbyteros & Diacons Baptizati sunt, Episcopus, ad invocationem Sancti Spiritus, manum impoñitur excuriat.

Quod si hoc loco quæris, quare in Ecclesia Baptizatus, nisi per manus Episcopi, non accipiat Spiritum Sanctum: quem nos asserimus in vero Baptismate tribui: disce hanc observationem ex ea auctoritate descendere, quod post Ascensum Domini Spiritus Sanctus ad Apostolos descendit. Et multis in locis idem factitatum reperimus, ad honorem potius Sacerdotii, quam ad legis necessitatem. Alioqui, si ad Episcopi tantum imprecationem Spiritus Sanctus defluit, lugendi sunt qui in vinculis, aut in castellis, aut in remotioribus locis per Presbyteros & Diaconos Baptizati, ante dormierunt quam ab Episcopis inviserentur. Ecclesiæ salus in summi Sacerdotis,

Sacerdotis dignitate pendet: cui si non exors quædam, & ab omnibus eminens detur potestas, tot in Ecclesiis efficientur schismata, quot Sacerdotes. Inde venit, ut sine chrismate, & Episcopi iussione, neque Presbyter neque Diaconus jus habeat Baptizandi. Quod frequenter, si tamen necessitas cogit, scimus etiam licere laicis. Ut enim accipit quis, ita & dare potest: nisi forte eunuchus a Philippo Diacono Baptizatus, sine Spiritu Sancto fuisse credendus est: de quo Scriptura ita loquitur, Et descenderunt ambo in aquam, & Baptizavit eum Philippus. Et cum ascenderent ab aqua, Spiritus Sanctus venit in eunuchum.*

The *Luciferian* says, Dost thou not know that this is the manner of the Churches, that upon the Baptized, hands are afterwards laid, and so the Holy Ghost is called in? Dost thou demand where it is written? in the Acts of the Apostles. And if there were not authority of Scripture for it, the consent of the whole world in this matter would have the force of a Commandment.

The Orthodox says. I do not indeed deny this to be the practice of the Churches, that to those who have been Baptiz'd far off in the lesser Cities by the Presbyters and Deacons, the Bishop goes forth to lay on his Hand, for the calling upon them the Holy Ghost.—

But if you ask in this matter, why he that is Baptiz'd in the Church does, not but by the hands of the Bishop, receive the Holy Ghost †; whom we affirm to be given in true Baptism ‡; understand that this observation comes from this authority, that after the Ascension of our Lord, the Holy Ghost came down upon the Apostles. And in many places we find the same practis'd rather for the honour of the Priesthood, than for the necessity of the Law. Otherwise if the Holy Ghost floweth down only at the prayer of the Bishop, they are to be lamented, who being Baptiz'd by the Presbyters and Deacons in Bonds, or in Castles, or in far distant places, have slept before they could be visited by the Bishop. The good estate of the Church depends upon the dignity of the high Priest: to whom if there be not given by all a certain singular and eminent power, there will be made as many schisms in the Churches, as Priests. Thence it comes, that without the anointing and appointment of the Bishop, neither Presbyter nor Deacon has the right of Baptizing. Which, if so be that necessity compels, we know to be often allow'd even to lay men. For as any one receives,

* In some copies, hominibus.

† For the Grace of Confirmation.

‡ For the new Birth.

so he can also give: unless perhaps the Eunuch Baptized by Philip the Deacon, must be believ'd to be without the Holy Ghost: of whom the Scripture thus speaks, *And they went down both into the water, and Philip baptized him. And when they were coming up from the water, the Holy Ghost came upon the Eunuch.*

It was needful to transcribe so much, that it may appear what St. Jerom means by, rather for the honour of the Priesthood, than for the necessity of the Law. He cannot mean that Confirmation by the Bishop is not necessary; which he affirms to be done by all the Churches in the world, and to come from the Authority of the Holy Ghost's descent upon the Apostles. And how from that Authority, but by the Comforter's coming to abide in the Church for ever, by the means of the Prayer and Laying on of the hands * of the Apostles, and their Successors the Bishops. See ch. 3 of this Part.

But St. Jerom means, That in many places Christians believed the power of laying on of hands in Confirmation to be given only to Bishops, and to no other Ministers, not absolutely, but for the support of that their honour and dignity, on which the good estate of the Church depends; And that he did not believe the necessity of the Bishop's Laying on his hands was such, but that sick Christians in places far from him, and without hope of life till he could come to them, might receive by the ministry of a Presbyter, or a Deacon, such a Grace of the Holy Ghost, as was given by the Laying on of the hands of the Bishop: Like as the power of Baptizing is only in the Bishop, and by his authority in Presbyters and Deacons, for the same honour and dignity of the Bishop: Yet St. Jerom knew that if necessity compell'd, it was frequently allow'd even to Lay men. And so far concerning Confirmation, there may be truth in his words spoken in anger in another place, (*Ep. Evagr.*) *Quid facit, excepta Ordinatione, Episcopus, quod Presbyter non facit?* What does a Bishop except Ordination, which a Presbyter does not?

As to the words, *the Holy Ghost came upon the eunuch*: if they be the words of Scripture, it was an Extraordinary case. He was Confirm'd after his Baptism by the immediate hand of God; as Cornelius and his company were before their Baptism. That a Deacon had no power to confirm, appears by Philip's confirming none of the Samaritans that were Baptiz'd by him.

* Upon all in Confirmation, and upon some again in Ordination: See Part 1, ch. 5.

But without doubt God hears either Presbyter or Deacon, or when a Minister cannot be had, any two or three met in Christ's Name, praying for a good Christian, that could not be Confirm'd by the Bishop, in these words of the Church, *The more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy Grace and Holy Spirit in the inner man.* But it would be better for him, if he could be Confirm'd by the Bishop: As for one through necessity Baptiz'd by a lay man, it would be better to be Baptiz'd by a lawful Minister.

St. Chrysostom, who was not long after St. Jerom, in his Comment on Heb. 6. 2, writes, *Kai ἐπιθήσεις χερσῶν. Ὅτι οὐδὲ τὸ Πάμα ἐλάβαν, ἐμβύθισεν αὐτοῖς τὸ Πάντα τὰς χάριτας, φησὶ.* And of laying on of hands. For so they receiv'd the Spirit*, when Paul had laid his hands on them, saith he.

St. Augustine, who liv'd in the beginning of the fifth Century, in his third Book of Baptism against the Donatists, ch. 16, writes, *Neque enim temporalibus & sensibilibus miraculis attestantibus, per manus impositionem, modo datur Spiritus Sanctus, sicut antea dabatur ad commendationem rudis fidei, & Ecclesia primordia dilatanda. Quis enim nunc hoc expectat, ut ii quibus manus ad accipiendum Spiritum Sanctum imponitur, repente incipiant linguis loqui? Sed invisibiliter & latenter intelligitur, per vinculum pacis, eorum cordibus Divina charitas inspirari, ut possint dicere. Quoniam charitas Dei diffusa est in cordibus nostris, per Spiritum Sanctum qui datus est nobis.* For neither with temporal and sensible miracles attesting it, is the Holy Ghost now given by the laying on of the hand, as he was given in former time, for the commendation of new Faith, and to enlarge the beginnings of the Church. For who doth now expect this, that those on whom the hand is laid for the receiving the Holy Ghost, should presently begin to speak with tongues? But the Divine love is understood to be secretly and invisibly inspir'd into their hearts, by the bond of peace, that they can say, *The love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.*

For what is said Part 1, Ch. 5, of Confirming again those who came unworthily to this holy Ordinance without any Benefit: St. Augustine in the aforesaid Chapter says, *Manus autem impositio non sicut Baptismus repeti non potest. Quid est enim aliud nisi oratio super hominem?* But Laying on of hands is not as Baptism which cannot be repeated. For what else is it, but Prayer over a Person?

Theodore, who liv'd in the same Century, in his Comment on *Heb. 6. 1, 2*, says, Θεράλειον ἢ τιμὴν οὐκ ἐκάλουν ἔργα ἢ νεκρὰ τὴν ποιεῖαν. Οἱ δὲ πιστεύοντες τὴν τέτων βδελυτρίῳ δυσσομίαν, καὶ μετὰ μετὰ χερσὶν, προσίασιν τῷ Θεῷ βαπτισματι, καὶ διὰ τῆς ἱερεικῆς χειρὸς ὑποδέχονται τὴν χάριν τοῦ Πνεύματος, καὶ ἐν τῷ Θεῷ βαπτισματι τὴν τῆς ἀναστάσεως διχιδύοι τύπον, προσλαμβάνουσι τὴν κοινὴν πάντων ἀνάστασιν, καὶ τὸ μέλλον κελύφον. And he called faith the foundation, and wickedness dead works. For they that have believed, abhorring the stink of these, and using repentance, come to Divine Baptism, and by the Priestly hand receive the Grace of the Spirit, and receiving in Divine Baptism a type of the Resurrection, they look for the common resurrection of all, and the judgment to come.

The Priestly hand is before shew'd in this chapter to be the Bishop's hand. And it is not here the hand Baptizing. For he mentions all the parts of the Foundation, of which Baptism and Laying on of hands are distinct parts.

CHAP. VI.

The Sum of the Primitive Doctrine.

BY all these undoubted Testimonies of the Fathers, who liv'd in the purer Times of the Church, it very plainly appears what was the Universal Doctrine of the Ancient, Catholick and Apostolick Church concerning Confirmation, that they taught the very same which has in this Discourse been shew'd to be the Doctrine of the Holy Scripture, namely, That by the Prayer, and Laying on of the hands of the Bishop, there is given to Christians a Special Higher Degree of the Grace of the Holy Spirit, over and above that which they receiv'd in Baptism: That thereby, as *St. Jerom* intimates, and the other Fathers suppose, every Christian duly prepar'd for it, receives his part of that Gift of the Holy Ghost, which was given to the Apostles on the Day of Pentecost, and which *St. Peter* then promis'd to all that Repent, and are Baptized in the Name of Jesus Christ. They did not, as *St. Augustine* tells us, look for miraculous inspirations; but as *St. Ambrose* writes, the Perfection of the Grace of Baptism, in the Spirit of Wisdom and Understanding, the Spirit of Counsel and Virtue, the Spirit of Knowledge and Godliness, and the Spirit of holy Fear. And

St. Am-

St. Ambrose, St. Chrysostom and Theodoret witness, that the Laying on of hands, which Heb. 6, is one of the principles of the foundation of the doctrine of Christ, is meant of Confirmation.

CHAP. VII

The Doctrine of the Church of England, concerning Confirmation.

IT is no other than what is before taught. In the old Rubrick, before the Reign of King Charles the Second, are these words, Confirmation is ministered to them that be Baptized, that by Imposition of hands and Prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the Devil. Why this is not in the present Rubrick, we are not told. But in the Preface to the Liturgy we are earnestly assur'd that no alteration was made upon the account of any error. And what was left out of the Rubrick, is more fully express'd in the Prayers.

In the first Prayer, the Grace of Baptism, and the Grace of Confirmation are distinctly express'd. The Grace of Baptism is first acknowledg'd in these words, *Who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins.* Then the Grace of Confirmation is thus pray'd for; *Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter: and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, &c.* For it was the Holy Ghost the Comforter, that was to be given in Confirmation after Christ's Ascension, (*John 16. 7*) to Strengthen Christians, (*Acts 4. 31*) and to Increase in them the manifold gifts of grace. *John 7. 38.* According to this is the Prayer, when the Bishop lays on his hand, that the person Confirm'd may be Defended with God's heavenly Grace, and daily increase in his Holy Spirit more and more.

In another of the Prayers are these words, *We make our humble supplications unto thee for these thy servants, upon whom, (after the example of thy holy Apostles) we have now laid our hands, to certifie them (by this sign) of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them.*

Now

Now how does the Bishop certify them by this sign, of God's favour and gracious goodness towards them, but by assuring them that they shall receive the Grace of the Holy Spirit, promised to be given them by the Laying on of the hands and Blessing of the Apostles and Bishops.

But here it is to be remembred that our Church does not contradict it self, and teach another Sacrament; (as shall be shew'd in the ninth Chapter) altho' this Laying on of hands is Ordain'd for all Christians.

The Rubrick at the end of the Order of Baptism of those of riper years, says, *It is expedient that every Person thus Baptized should be Confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

But the Rubrick does not mean an expediency not Necessary, either in the being Confirmed, or in the making all convenient speed for it: as appears by the making such care to be Confirm'd the Condition of being admitted to the holy Communion. And the Rubrick at the end of the Order of Confirmation, says, *There shall none be admitted to the holy Communion, until such time as he be Confirmed, or be ready and desirous to be Confirmed.*

The Rubrick before the Order of Publick Baptism of Infants, says, *It is expedient that Baptism be ministred in the vulgar tongue.* And that is without doubt an indispensable Duty, if a Minister can be had that understands the vulgar tongue. 1 Cor. 14. 15, 16.

It is no more than what the Holy Scripture does, to say, *It is expedient, of things of the greatest Necessity.* John 11. 50, &c. it is prophesied of Christ, *That it is expedient for us that one man should die for the people, and that the whole nation perish not.* And Ch. 16. 7, Christ says to his Disciples, *It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*

Therefore the words in the aforesaid Rubrick, *It is expedient,* do not imply that is not Necessary when it may be done; but that that is a Duty of great Benefit, if Rightly done. Our Church may very well say, *It is expedient,* of the necessary Duty whereby the Comforter is receiv'd; when Christ says the same of the Necessity of his going to heaven to send him.

And by that Rubrick it appears how contrary to the Doctrine of our Church, is their opinion, who think Confirmation to be no more than the Solemn taking upon our selves the Vow, which our Godfathers and Godmothers made in our name: When

When the Church teaches it to be the Duty of every one of those, who in their Baptism have most Solemnly Vow'd in their own name. And the words of the Church, both in the Rubricks, and in the Prayers, cannot fairly be thought to speak of it any otherwise, than as a necessary Duty of great Benefit; altho' a subtle wit may understand the words not so strictly.

The sixtieth Canon does indeed so describe this Duty, as that they who do not believe it Ordained of God, may agree to it as a good Institution of the Church. The words are, *It hath been a solemn, ancient, and laudable Custom in the Church of God, continued from the Apostles time, that all Bishops should Lay their hands on children Baptized, and instructed in the Catechism of Christian Religion, Praying over them, and Blessing them, which we commonly call Confirmation.*

In these words, both they that believe Confirmation Ordain'd of God, and they that do not so believe, may fully agree. For the Ordinances of God are in the Scripture call'd Customs: as *Acts 6. 14. The customs which Moses delivered us: Luke 2. 27, The custom of the law: and v. 42, The custom of the staff.* And there is reason to believe that the Canon was so worded, as that the Members of the Presbyterian Kirk of Scotland, out of which the King then came, might be inclin'd to agree in this Duty with the Church of England: as afterwards in the same King's reign they did.

The same Moderation is in the words of the Homily of Common Prayer and Sacraments. Thus the Homily says, *There are retained by the Order of the Church of England, certain Rites and Ceremonies about the Institution of Ministers in the Church, Matrimony, Confirmation of the Children, by examining them of their Knowledge in the Articles of the Faith, and joining thereto the Prayers of the Church for them; and likewise for the Visitation of the sick.* And then of Confirmation, and the Visitation of the sick, it is said, *They are judg'd to be such Ordinances, as may make for the Instruction, Comfort, and Edification of Christ's Church.*

So our Church, in her chief writings, which certainly are the Liturgy, plainly teaches the Truth of God's Word concerning Confirmation; that her Genuine Sons may not want Satisfaction. And in other writings she so expresses the same Truth, as that they who cannot fully agree to it, may keep in Unity with her; letting them know how she is willing to receive them. And this charitable Moderation of the Church should not make the Ordinance of God less esteem'd, but obtain a greater Regard to the Laws of the Church.

CHAP. VIII.

Calvin's Confession concerning Confirmation.

EVEN he, in his Comment on *Heb. 6. 2*, confesses the *laying on of hands* there to be meant of Confirmation. For of the same he has these words, *Transacta vero infantia, postquam instituti erant in fide, se quoque ad catechesm offerre-bant, quæ in illis Baptismo erat posterior. Sed aliud symbolum tunc adhibebatur, nempe manuum impositio. Hic unus locus abunde testatur, hujus ceremoniæ originem fluxisse ab Apostolis: quæ tamen postea in superstitionem versa fuit, &c.*

Quamobrem hodie retinenda pura institutio est: superstitio autem corrigenda.

When they were past their infancy, after they were instructed in the Faith, they offer'd themselves also to Catechizing, which in them was after Baptism. But then another Sign was applied, namely, *Laying on of hands*. This one place abundantly testifies, that the Beginning of this Ceremony came from the Apostles: which nevertheless afterwards was turn'd into superstition, &c.

Wherefore the pure Ordinance is now to be retain'd: but the superstition is to be corrected. Thus Calvin says.

And in his Comment on *Acts 8. 17*, of the *Laying on of hands* there, he writes, *Ceremoniam quæ Divinitus illis tradita erat*, a Ceremony which was given them of God. But he would have it to be only for those extraordinary Gifts which were then given to some. And he would have that in *Heb. 6*, to be only for those that were Baptiz'd in their infancy, when they were instructed in the Faith, and made profession of it; and only a solemn praying for them.

But it is to be remembred, that Sacrilegious taking from God's Ordinance is as bad as Superstitious adding to it: That what came from the Apostles, as a part of the Foundation of the Doctrine of Christ, was Ordain'd by Christ himself*; altho' we cannot tell how or when he Ordain'd it: That neither the Holy Scripture, nor the Ancient Church (as is before shew'd Part 1. ch. 1. Part 2. ch. 3 and 5) make any difference between

* 1 Cor. 14. 37. Gal. 1. 11, 12.

the *Laying on of hands* Acts 8, and Heb. 6: And that as that one place, Heb. 6. 2, abundantly testifies, that this Ceremony came from the Apostles, as a part of the Foundation of the Doctrine of Christ; so *Acts* 8 and 19 *Ch.* do abundantly testify, that it was ordain'd as well for those that were Baptiz'd in their Riper Years, as those that were Baptiz'd in their Infancy; that they may have the Gift promised to all, *John* 7. 37, 38, 39. *Acts* 2. 38, 39. The same was the Doctrine and Practice of the Primitive Church, as appears by the Testimonies before written ch. 5. Accordingly our Church rightly orders those that are Baptiz'd in Riper years, to be Confirm'd before they are admitted to the Holy Communion.

It is also to be remembred, that there are Ordain'd of God other Necessary means of Grace besides the two Sacraments; namely, His Holy Word, Catechising, Exhortation, Prayer, Government. And Confirmation is a principal Prayer for Grace; to which is annexed the Promise of the peculiar Grace of Christianity, *John* 7. 37, 38, 39; as is before shew'd ch. 3 of this Part. I do not mean hereby to derogate from the share which each of the Sacraments have in the same Promise. For by Baptism we are made Capable of it: (*Acts* 2. 38 *) and by the Lord's Supper it is secur'd to us, when we have receiv'd it. But it is by the Prayer of Confirmation, that we enter into the Possession of it: as by Baptism we enter into the Grace of the New Birth.

And reason it self may tell us, that such a Grace as the Grace of Confirmation, does both deserve and require the most Solemn Prayer that can be offer'd for it.



CHAP. IX.

Confirmation no Sacrament.

BY the words, *certify them (by this Sign) of thy favour and gracious goodness towards them,* in the Order of Confirmation, our Church does not contradict it self, and teach another Sacrament.

Because a Special Grace of the Holy Ghost is promis'd to be given by the Laying on of the hands †, that is the Blessing ‡,

* See ch. 3 of this Part.

† See Part 2, ch. 3.

‡ See Part 1, ch. 2.

of the Bishop; Therefore he certifies them by this Sign, that is by this Blessing, of the Favour and gracious Goodness of God promis'd to be given by this Blessing, or Praying over them.

So in the Ordination of a Bishop, because a Special Grace of the Holy Ghost is promis'd *John* 14. 16, as to all Christians for their Duty, so to the Successors of the Apostles for the Duty of their Ministry; and to be given, as to all Christians in Confirmation*; so to Ministers in their Ordination; (*1 Tim.* 4. 14. *2 Tim.* 1. 6, 7.) Therefore after Prayer with Laying on of Hands for the Bishop's *Receiving the Holy Ghost* for the Office—committed to him by the same Laying on of Hands; it is said, *And remember that thou stir up the Grace of God which is given thee by this Imposition of our hands*, that is, by this our praying over thee, and ordaining thee.

Now the Articles of our Church do equally affirm both Confirmation and Orders to be not Sacraments: because the Laying on of hands is not a Sacramental Ceremony, or Sign of the Grace given, but only an accustomed natural Ceremony in Blessing or Praying for particular persons†. and in Ordaining or appointing men to holy Offices‡; as Lifting up the hands is in Blessing many together||; and as both Lifting up the hands and Kneeling are in other Prayer.

* See Part 2, ch. 3. † Gen. 48. 14. Matth. 19. 13, 15.
‡ Acts 6. 6, Ch. 13. 3. || Levit. 9. 22. Luke 24. 50.





The Third PART.

The Honour due to Confirmation.

CHAP. I.

Considerations to move us to give a due Honour to Confirmation.



Y what is written in the other Parts, it fully appears beyond all reasonable doubt, That Confirmation is an Ordinance of God, by which Rightly and Decently done, they who are duly Prepar'd for it, do receive their part of the Holy Ghost, which was given to the Apostles on the Day of Pentecost. That is, they receive a plenteous Increase of the Saving Grace before receiv'd in Baptism, to enable them so much the more to Understand, and Remember, and Believe, and Obey Christ's Word, as that they may live as becomes the Honour of his Kingdom; that as he requires higher Degrees of Holiness than were before requir'd, so they may live accordingly.

The Distinction between this Grace and the Grace of Baptism, is declar'd in the words of *John the Baptist, Matth. 3. 11. I indeed baptize you with water unto Repentance: but he that cometh after me, shall baptize you with the Holy Ghost.* For it has been shew'd Part 2, ch. 3, that Christ when he was in the world, and his Apostles after his Ascension, Baptiz'd with the same Baptism of Repentance, that *John* Baptiz'd with; and promis'd again the same Baptism of the Holy Ghost, to be afterwards receiv'd. It is true, our Church does not improperly call the Grace of Baptism, Baptizing with the Holy Ghost. But it is the Grace of Confirmation, not of Baptism, which the Holy Scripture so calls, both in the Gospels, and in the *Acts* of the Apostles; and which, *1 Cor. 12. 13,* is meant by these words, *By one Spirit we are all baptiz'd into one body,*
whether

*whether we be bond or free; and have been all made to drink * in-
to one Spirit.* For there are recounted the several Gifts of the
Holy Spirit, which were then in Confirmation distributed un-
to Christians, as unto the several Members of one Body, and
for the several Operations of one Spirit or Soul. *Acts 4. 32.*
Eph. 4. 3.

And this Grace is that which our Blessed Lord, *John 16. 7,*
declares to be more expedient for us, than if he himself had
stay'd with us on earth. He says, *I tell you the truth; It is
expedient for you that I go away: for if I go not away, the Com-
forter will not come unto you; but if I depart, I will send him
unto you.*

This blessed Grace, as is shew'd Part 1, ch. 3, is the Seal of
those who were made true Christians in Baptism, and the
Earnest of their Inheritance; whereby the Spirit bears wit-
ness with their Spirits, that they are the Children and Heirs
of God.

Surely then for these Considerations, the Means of this Grace
most worthily deserves the highest Honour that can be given
to it. Therefore the Administration of it is rightly intrusted
only to the High Priests of the Church, to none below the
Dignity of Bishops. And a suitable Honour it ought to have
in all things concerning it, certainly a great deal more than
is now paid by any order of men in the Church. I shall
therefore endeavour, as God shall enable me, to write the Truth
of that Honour which is due to it; and *His Will* be done in
the Success.

The Honour due to this Holy Ordinance, is to be paid,

By those that Receive it:

By those that Prepare for it the Souls committed to their
Charge; and

By those that Administer it.

* John 7. 37.

Q 3 CHAP



CHAP. II.

The Honour to be paid to Confirmation by those that receive it; and first in their Preparation of Knowledge and Practice.

IT has been shew'd Part I, ch. 5, That they who are to be Confirm'd, are those that Repent, and Believe the Gospel, and are Baptiz'd; and that truly Love God, and keep his Commandments, with Thirsting after more Grace to keep them; and consequently are Instructed in what they are to believe and do.

Therefore in the Order of Confirmation in the Common Prayer Book it is order'd, *That none shall be Confirm'd, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions as in the short Catechism are contained.*

Now this must suppose that they have a competent Understanding of the Catechism, and that they Believe and Do according to it. For saying without Understanding signifies nothing; and understanding without Practice does no good.

And this Understanding of the Catechism, and Believing and Doing according to it, is very plainly suppos'd in the 61 Canon: which says, *Every Minister that hath Cure and Charge of Souls, for the better accomplishing of the Orders, prescribed in the book of Common Prayer, concerning Confirmation, shall take especial care as that none may be presented to the Bishop for him to lay his hands upon, but such as can render an account of their Faith according to the Catechism in the said book contained.*

Now bare repeating of words cannot be an account of Faith. For Faith is certainly Believing and Doing according to the Catechism, Jam. 2. 14, &c. And the Believing and Doing according to the Catechism cannot be without Understanding it.

But for a competent Understanding of the Catechism, they are to Understand not only the Immediate sense of the words, but the Reasonable meaning of them. For Instance, They ~~must know~~ what God is, so far as is needful for them; what Christ was Crucified, Dead and Buried for; for what he Sitteth at the Right Hand of God; how to worship God, and
give

give him thanks, and call upon him, and that constantly, both in Private, and at least in some of the most necessary Prayers in Publick, never without Understanding and Devotion; that they must honour not only God's Holy Name and Word, but also his House, and Sacraments, and Ministers, and all things that are Holy to him; that they must do to all men as they would be done to, in the duties of Mercy and Charity, as well as of Justice; what is the work of Repenting truly of their sins, &c.

And they must know what Confirmation is; And they must understand the Service of it, so as to know how to do their parts in it with Understanding and Devotion, both in the Renewing of their Vow, and in all the few Prayers of it.

So there is a great deal more to be learn'd besides the words of the Catechism. Which that they may do, it is necessary for them diligently to read or hear the Scriptures, to learn some good Exposition of the Catechism, and to attend constantly and carefully to the Expounding of it by their Minister; keeping constantly to one and their own Minister, if he is Honest and Careful in his Duty; and never neglecting his Expounding the Catechism, for the hearing of any Sermon.

For the True Exposition of the Catechism is the Foundation of all Christian Knowledge: and the Neglecting it for the hearing or preaching of Sermons, is to seek to Build without the Foundation.

Some such help as young beginners have for learning to Understand the Catechism, must they also have for their Understanding the Prayers of the Church. It is easy to give the *Sacrifice of fools*; (*Eccles. 5. 1*) but not to *worship God in spirit and in truth*, (*John 4. 24*) by Praying with Understanding and Devotion. Before they are Confirm'd they may not be taught less, than to Confess their sins in the Confession of the Church, to Pray for all men as well as themselves in the Lord's Prayer, to profess their Faith in the Creed, to give thanks for all men, as well as themselves, in the general Thanksgiving; and at the reading of the Commandments, after each Commandment, to beg God's Pardon for their sins against it, and his Grace to keep it. This will be a good beginning to join in the Publick Worship. But if they begin to learn in due time, as soon as they are able, they may, with discreet teaching, learn all the Daily and *Sunday Service*, and the Offices of Baptism, Confirmation, and the Holy Communion, before the time of being Confirm'd. If they do not understand at their first learning, what they are taught, they will understand something of it, and the rest by Degrees. And when they come

to age for Confirmation, a great Work will be already done; and they will not repent of the pains they have taken in it.

A due and reasonable Knowledge of God and our Duty, is not to be lightly had. But as it most worthily deserves, so it requires a great deal of Pains and Time. They whose callings require them to labour or do business from morning till evening, may lose no time that can be gain'd for this great Work. And they who have more leisure, have no want of need to employ all their leisure therein.

As thou must Diligently learn, so thou must Diligently practice all thou learnest, not only what thou art willing to do, or the world allows of, or thy worldly gain does not hinder. For *Matth. 28. 20*, Christ commands his Ministers to *teach us to observe all things whatsoever he has commanded*. And *Ch. 5. 19*, he declares, that *whosoever shall break one of the least commandments, and teach men so, shall be called least in the kingdom of heaven; that is, shall not be thought fit to enter therein*.

When thou hast attain'd to a competent measure of knowledge, and dost live accordingly, thou may'st not think thou art well enough. But, as long as thou livest, and how learned and good soever thou art, the Command of *St. Peter, 2 Ep. 3. 17, 18*, is to be continually observ'd with all diligence, (*Ch. 1. 5*) *Beware lest ye also being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*. And this is the very thing which the Bishop prays for, when he lays his hand upon thee.

When thou hast attain'd to a competent measure of knowledge, living according to it, and giving up thy self with all diligence to *grow in grace, and in the knowledge of our Lord*, then, and not before, thou art fit to be Confirm'd.

And that thou may'st then receive the inestimable Benefit and Comfort of it, there are three things to be done.

1, A Due Preparation before it:

2, A Devout Behaviour in it:

3, A Diligent Care after.

CHAP. III.

The Immediate Preparation.

FOR so Important a Work, there must be suitable Preparation. The Work is, to Pray for, and Obtain the Holy Ghost the Comforter, that is, a most Comfortable Plentiful Increase of the Grace of the Holy Ghost given before in Baptism.

Therefore to prepare thy self duly for this Work, it is necessary for thee to consider how thou hast made use of the Grace which God gave thee in thy Baptism, by performing the Vow then made in thy name; and earnestly to repent of all the Breaches of it, and stedfastly to resolve to perform it fully to the utmost of thy power, as God shall enable thee.

How this is to be done, our Church teaches in the Exhortation, wherewith warning is given of the Holy Communion, in these words; *First, to examine your lives and conversations by the rule of God's Commandments; and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as are not only against God, but also against your neighbours; then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand.*

But herein thou must remember to do according to the words in the same Exhortation. *So to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God, but so) that ye may come holy and clean.*

In examining thy life and conversation, thou art to call to mind, and find out as many of thy sins as thou canst, and also their circumstances which do increase their guilt. Such circumstances are, 1, Doing that which thou knowest to be a Sin, or leaving undone that which thou knowest to be a Duty: Luke 12. 47) 2, Doing evil, or leaving undone a duty, when thou hast time to consider of it: 3, Sinning wilfully against the

the admonitions and checks of thy conscience: (See Numb. 15. 30, 31) 4, Falling again into the same sin: 5, Repeating it often: 6, Sinning after vows and resolutions of amendment: 7, Continuing in the sin until it comes to a habit: 8, Continuing in it after God's corrections, or his extraordinary mercies, or notwithstanding all reproofs and exhortations, either of Ministers, or of private friends: 9, Loving the Sin, and taking pleasure in them that commit it.

Here is also to be remembred, that it is a sin, to do that which thou believest to be a sin; altho' it be in it self innocent.

Rom. 14. 14, 23.

In bewailing thy sins, thou art not only to bewail the danger of their punishment; but to do as the Church teaches in the Homily of Repentance, in these words; *We must be earnestly sorry for our sins, and unfeignedly lament and bewail that we have by them so grievously offended our most Bounteous and Merciful God, who so tenderly loved us, that he gave his only begotten Son to Die a most bitter Death, and so shed his dear Heart's Blood for our Redemption and Deliverance.* And the greater sinner thou hast been, the more thou art to bewail and lament.

In Confessing thy sins, thou art to confess them not only in general, as is done in publick Prayers, but also all the particular sins, or kinds of them, which thou canst remember, with all the Circumstances that do increase their guilt. *Levit. 16. 21.* Thou art also to confess that thou art guilty of many sins which thou art ignorant of, or hast forgotten. *Pf. 19. 12.* When thou hast so confess'd thy sins with that Godly sorrow, and a full purpose of amendment of life, then thou may'st, and must humbly and earnestly beg of God to have mercy upon thee, and forgive thee all thy sins for the sake of his Son Jesus Christ; who was put to Death upon the Cross for the forgiveness of our sins. *Matth. 26. 28.*

And for his sake, *who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works, (Tit. 2. 14)* thou must humbly and earnestly beg the Grace of the Holy Spirit, to enable thee to forsake all thy sins, and to do thy whole duty all the rest of thy life.

Then, as the said Homily of Repentance teaches, thou art to take hold upon the Promises of God touching the free pardon and forgiveness of our sins, made to the truly penitent; (*Luke 24. 47*) and to believe stedfastly, that God, for his Son Jesus Christ's sake * will forgive thee all thy sins.

* Because he died for the forgiveness of our sins.

Thou

Thou art also to lay hold on the Promises of the Grace of the Holy Ghost; (*Luke 11. 13*) and likewise to believe steadfastly, that for Christ's sake * God will give thee his Holy Spirit, to enable thee to do what he requires; and also that he will give thee in Confirmation, that bounteous Gift of the Holy Ghost, which he has promis'd therein, *John 7. 37, 38, 39.*

But the Promises of God are upon condition that thou dost without delay carefully forsake all thy sins; (*Prov. 28. 13*) and make restitution and satisfaction to the utmost of thy power, for all injuries and wrongs done by thee to any other; (*Matth. 5. 23 to 27. Ezek. 33. 15.*) and from the bottom of thy heart forgive all that have offended thee. *Matth. 6. 14, 15.*

In forsaking thy sins, and amending thy life, the two first and great Commandments are to be very carefully done. *Mark 12. 30, 31, Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thy self.* If thou duly obeyest these Commandments, then thou wilt never be slack nor sparing, either of Labour, or of Time, or of Cost, in any Service of God; nor ever be injurious, or hard, or uncharitable to any man; as thou wouldst not have any man be so to thee.

These Duties of Repentance are no more, than what are necessary to make every one fit for any service of God, and capable of receiving any mercy from him. *Luke 13. 3, 5.* And therefore they must be done to make us capable of the great Benefit of Confirmation.

For the Work of Repentance a day of Fasting is to be set apart. We are thus often to repent solemnly of our sins with fasting, especially upon great and extraordinary occasions: such is coming to Confirmation. And if thou fastest in secret as thou oughtest, Christ has said, *Thy Father which seeth in secret, shall reward thee openly. Matth. 6. 18.* Besides in this Ordinance, what remains of Satan in thine heart is to be cast out. And *Chap. 17. 21* of the same Gospel, Christ says, *This kind goeth not out but by prayer and fasting.* Much more then thou art to fast, when thou art also to be fill'd with the Holy Spirit of God.

* Because he gave himself to die for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. For by his dying for the forgiveness of our sins, he obtain'd for us Grace to live righteously, and all other Mercies.

In

In thy Preparation forget not the Command of the Apostle, *Phil. 4. 6, In every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.* Therefore give most humble and hearty thanks for the blessed Ordinance of Confirmation, and the Promises of inestimable Grace thereby. And most humbly and earnestly beg of God, to Prepare thee duly for his holy Ordinance, to Assist thee therein; and to give thee the Grace of the Holy Spirit promis'd thereby.

Be ready and willing to give thy Minister all the Satisfaction he shall desire, of thy being fit and prepar'd; that he may with a good Conscience present thee to the Bishop, and be likewise ready and willing to give the same Satisfaction to the Bishop.

Refuse not Examination, altho' thou art past the age of youth. In a business of so great Importance, and wherein so many deceive both their Spiritual Pastors and themselves, thou canst not give more Satisfaction than is needful. And to refuse to give any Satisfaction that is needful, to those that must give Account to God of thy Soul, is to deprive thy self of receiving benefit by their Ministry. *Heb. 13. 17.*

When Prince *Charles* (afterwards a truly most Religious and Gracious King, and Martyr) was Confirm'd, he first answer'd to a long and strict Examination by the Arch-Bishop of *Canterbury*, and the Bishop of *Bath and Wells* *. And if all were effectually bound to be so Examined, by whomsoever fit person it be, and to be duly Prepar'd for such Examination; unspeakable would the Benefit be, which the Church, and every member of it would receive thereby.

We are generally apt to think better of our selves, than truly we are. And the best of us are Imperfect, both in knowledge, and in our duty. And there is no doubt that many come to be Confirm'd, who are far from being fit for it. Therefore it is for the good of all, but indispensibly necessary for the far greater part, to be willing to be Examined: that they who are well prepar'd, may see and amend their Imperfections; and that they who are not duly prepar'd, may be exhorted to do what is wanting, and not receive God's Ordinance unworthily to their hurt.

Therefore acquaint thy Minister with thy desire to be Confirm'd, as soon as notice is given of the Day; that he may have time to consider in so Weighty a Business, and give thee such Counsel as is best for thee.

* *Bishop Patrick's Work of the Ministry.*

Neglect not to have a Godfather, or a Godmother, for a Witness of thy Confirmation: because the Church requires it. And choose such a one as is fit to put thee in mind of thy Duty; when there is occasion. For every body, as well of the old, as of the young, often wants to be put in mind. We are commanded to *exhort one another daily, Heb. 3. 13.*

In all things shew they self Obedient to the Church, and also to the Directions of the Bishop, and of thy Minister, and of thy Parents or Master. For *Eph. 6. 2, 3,* it is written, *Honour thy father and mother* (those are all thy Superiours) *that it may be well with thee.* And *1 Pet. 5. 5,* *Ye younger submit your selves to the elder: yea all of you be subject one to another; and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.* Remember this, that *God resisteth the proud, and giveth grace to the humble.* And let not any thing of pride, or any want of Humility deprive thee of the great Benefit of this means of Grace. But it is to be remembered, that God is to be obey'd and honour'd above all. Therefore if any thing be requir'd of thee, that is contrary to thy Duty, either by thy Minister, or by thy Parents or Master, who perhaps may desire thee to go to Confirmation, before thou art ready for it, thou mayst by no means yield to any such thing. But take care to express thy refusal with meekness, and with the reverence that is due to thy Minister, or thy Parent or Master.

If Confirmation be done in the accustomed rude manner where thou art to receive it: get thy Minister, or some other fit person, to pray the Bishop to Confirm thee, wheresoever he pleases, in that Decent Order, which God's Ordinance and the Church require. And choose rather to go never so far to his place of residence, than to be Confirm'd in the accustomed rude way. It is impossible for a good man to deny thy request. And assure thy self that God will pay thee well for thy care, and for thy journey.



CHAP. IV.

The Behaviour of Persons Confirm'd in their Confirmation.

AS to thy Devout Behaviour : to consider how to do this, is another necessary part of thy Preparation. First, be sure to be in the presence of the Bishop, before the Service begins, and to continue with him within hearing until it is ended. But if thou seest crowding, and no care taken for Order, as the Church requires; then hope for more Grace by Departing, than by staying : and do as thou art advis'd at the end of the foregoing chapter.

Two things are to be done by thee.

The one is to Satisfy the Bishop and the Congregation, that thou dost stand to, and stedfastly Resolve to Perform the Vow of thy Baptism, to the end that he may give thee his Blessing. Thou didst take upon thee thy Vow, as soon as thou wast sensible of thy Duty, and didst resolve to live a Christian life.

The other thing to be done now, is to Pray Humbly and Earnestly with the Bishop, for the Grace of the Holy Spirit promis'd in Confirmation, to enable thee to perform thy Vow, as fully as the Gospel requires; and to Pray with a stedfast Belief that God will, for the sake of his Son Jesus Christ, perform to thee the same Promise.

For thy doing these things with Understanding, read carefully the Explanation of the Order of Confirmation.

The Bishop demands three things of thee.

First, *To Renew in the presence of God, and of the Congregation, the solemn Promise and Vow, that was made in thy name at thy Baptism :*

Secondly, *To Ratify and Confirm the same in thy own person :* and

Thirdly, *To acknowledge that thou art bound to believe and do all those things which thy Godfathers and Godmothers undertook for thee.*

To these Demands thou art to answer standing, *I do.*

Whatever thou seest others do, fail not to answer audibly and heartily, with such an audible, and hearty, and withal humble voice, as that the Bishop and the Congregation may see thou art in Earnest.

Every

Every one is requir'd with great reason, to make this Answer; to shew that he is Prepar'd for Confirmation. Therefore none may presume to receive Confirmation without it. And should not the Bishop see it done by every one on whom he lays his hand? If they be plac'd and standing in Order before him, as the Rubrick requires, he, or one appointed by him, may see them answer in order one after another. And if there be a great number, it will be decent for them to be divided into Companies, and for the Bishop to make the Demand severally to each Company.

When all have given their Answer, then Reverently kneel down to give Thanks * with the Bishop for the Grace of the Holy Ghost to enable us to perform our Vow; and to Pray for the same Grace.

Here again fail not to make the Answers Reverently and Heartily: and by no means follow the evil example of others silence. May thy tongue be silent in the Service of him, who gave thee thy tongue and speech? And in all the Prayers (they are not long, but so much the better. *Eccles. 5. 2*) join with the Bishop with all the Humble Earnestness thou art able. It is a Great and Inestimable Gift, which thou dost pray for; and thou mayst not hope that God will grant thee such a Gift, without such Humble Earnestness. *Luke 11. 8, to 14.*

Then as the Apostles *Peter* and *John*, when they Confirm'd the Samaritans, (*Acts 8*) before they laid their hands on them, prayed for them that they might receive the Holy Ghost: So the Bishop Prays for those that are to be Confirm'd, with a Prayer, wherein he first thankfully acknowledges the Grace and Pardon receiv'd in Baptism, in these words, *Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins.* Then he prays for the Grace of Confirmation, saying, *Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter: &c.*

To this, and all the other Prayers, be sure to hearken carefully: And Devoutly say *Amen* to God.

As the Apostles *Peter* and *John*, after they had pray'd for the Samaritans, that they might receive the Holy Ghost, then laid their hands on them, that is with laying on of their hands, pray'd particularly for every one: (See Part 1. ch. 2) so does the Bishop pray again for the same Grace in fewer words, saying, *Defend, O Lord, this thy Child [or this thy servant] with thy heavenly Grace, &c.*

* Phil. 4. 6.

Remember to pray with the Bishop with all the Humble Earnestness thou art able, and so to say unto God, *Amen*.

If there be more than can kneel before the Bishop, none should strive to come before others. But all should be Reverently brought, one company after another, by their Ministers, or whom the Bishop appoints; and again brought by their Ministers to their places, which must be within hearing of the Bishop.

While the Bishop is giving the Blessing to others, abide quietly in thy place, and there talk not with any Body. And if any one speaks to thee, answer him not, but imploy thy self as thou oughtest to do. Either pray with the Bishop for those he lays his hand on. Or think of stedfast resolving to perform the Vow thou hast now renew'd, and of doing thy utmost endeavour to increase daily in all Christian Graces, according as thou hast pray'd. Or stir up thy belief of the Promises of God's Holy Spirit. Read them, *John* 7. 37, 38, 39. *Ch.* 14. 15, 16, 26. *Acts* 2. 38, 39. Lay hold on them: and stedfastly believe that God, for Christ's sake, will perform them to thee; so long as thou dost thy endeavour, and dost humbly and earnestly pray for his Grace, and dost also humbly and heartily give him thanks for it.

And think of and read the Prayers that remain to be said; that thou mayst be more ready to join with the Bishop in them.

When the Bishop has done Laying on his hand, it would be a very good thing for the Congregation to sing a Psalm suitable to the Occasion. *Psalms* 51. 9 to 13, is very proper to stir up an Humble Earnestness.

After the Bishop has done Laying on of his hand, he says, *The Lord be with you*, praying that God may help thee, and all the Congregation in praying now.

Remember to answer Devoutly, *And with thy spirit*, praying that God may also help his spirit in the Prayers for thy self, and thy brethren Confirm'd with thee.

In those Prayers all are commanded to kneel down. Therefore kneel Decently and Reverently. And refuse not to kneel, as some are apt to do, for a foolish reason. What had our Blessed Lord under him, when he *kneeled down and prayed?* (*Luke* 22. 41) or his Apostle St. Paul, and his congregation, when they *kneeled down on the shore, and prayed?* (*Acts* 21. 5).

In obedience to our Saviour's Command, *Luke* 11. 2, *When ye pray, say, Our Father, &c.* and his Command to pray earnestly with the same Prayer for the Holy Spirit, the Bishop prays with that Prayer.

Altho'

Altho' thou art not here order'd to repeat it after him: yet the first time it is order'd to be said in the Common Prayer, *the people are order'd to repeat it with the Minister, wheresoever else it is us'd in Divine Service.*

Therefore say the Lord's Prayer Reverently after the Bishop, and remember to pray therewith with all the Humble Earnestness thou art able. And with the same Devotion say *Amen* at the end of it.

The Prayers that follow are to express our Earnestness and Importunity to obtain the Grace promis'd in this Ordinance. For *Luke 11. 5 to 14*, our Lord commands us to be *Importunate* in praying for the Grace of the Holy Spirit. Therefore slack not thy Devotion in those Prayers.

In the Order of Confirmation Explain'd, it has been noted, That the words *laid our hands*, according to the Order of the Church, and the use of the Scripture, signify, laid one of our hands, and that only the Right hand.

Therefore I cannot but pray, That for the Honour, and consequently the Benefit of God's Holy Ordinance, the laying the right hand upon one, and the left upon another (which has been lately done) may be done no more.

If the company to be Confirm'd be more than the Bishop's strength will bear, there is no necessity for him to lay his hand on them all the same day.

The Bishop concludes with Blessing those that have truly and Devoutly done their Duty. For they are *the sons of peace*, on whom *his peace*, that is, his Blessing *shall rest*. *Luke 10. 6.* And that his Blessing may rest on thee, do thou Humbly receive it, continuing upon thy knees: and Devoutly say *Amen* to it.

Remember, whilst thou takest care of thy own Duty, withal to take heed of thinking too highly of thy self, and of censuring and judging those that do not as they should; lest thy pride prove worse than their ignorant neglect. *Luke 18. 9, &c.* But be thankful for the undeserved Grace of God given to thee; and Pray for what thou seest wanting in others.

Thou hast now read how to Prepare thy self for thy Confirmation, and for thy Behaviour therein. If thou dost accordingly, there is no doubt, but thou shalt speedily find the Benefit of it, if not immediately; (*Luke 11. 13*) provided thou art not wanting in thy Diligent Care after.



CHAP. V.

The Diligent Care after Confirmation.

THOU hast pray'd with the Bishop, that God will
Strengthen thee with the Holy Ghost the Comforter, and
Defend thee with his heavenly Grace, that thou mayst con-
tinue his for ever.

Therefore Remember the Command and Promise, *Jam. 4. 7, Resist the devil, and he will flee from you.* But this must be done Manfully and Constantly: and then thou art sure of God's Promise, *Heb. 13. 5, I will never leave thee, nor forsake thee.*

Thou hast also pray'd with the Bishop, that God will daily
increase in thee his manifold Gifts of Grace; that thou mayst daily
increase in his Holy Spirit, more and more, until thou comest unto
his everlasting Kingdom.

Therefore thou must daily and diligently use the Means of
 Grace, carefully reading and hearing the Holy Scriptures, and
 such other books as are needful; and endeavouring to do all
 they teach; strictly watching over thy actions, and calling thy
 self to account for thy sins, and amending thy life more and
 more: *Praying always with all prayer and supplication in the*
Spirit, (that is, by the Grace of the Spirit praying heartily
and earnestly) and watching thereunto with all perseverance.
Eph. 6. 18.

Have always in thy mind the First and Great Commandment,
Thou shalt love the Lord thy God with all thy heart, and with
all thy soul, and with all thy mind, and with all thy strength.
 If thou dost so love God, then thou wilt do as thou art com-
 manded, *1 Cor. 15. 58, Be ye steadfast, unmoveable, always*
abounding in the work of the Lord: and *1 Thess. 4. 1, We be-*
seech you brethren, and exhort you by the Lord Jesus, that as ye
have received of us how you ought to walk, and to please God, so
ye would abound more and more. And this abounding more and
 more is to be done, altho' thou dost any duty never so well;
 as the Apostle teaches in the same *Ch. v. 9, 10.*

But in thy abounding more and more in all things that are
 pleasing to God, take heed that thou do not forget to increase
 more and more in Humility. For the better any man is, the
 more humble he is *. Who could be more humble than our

* Luke 7. 6, 7. 9. Eph. 3. 8.

Blessed Lord? And *Matth.* 11. 29, he says, *Learn of me, for I am meek and lowly in heart.* *John* 13. 14, *If I your Lord and Master, have washed your feet, ye also ought to wash one anothers feet.* *Luke* 9. 48, when his Disciples were disputing who should be greatest, he says to them, *He that is least among you all, the same shall be great.* So he that is least in his own sight, and most humble, he shall be greatest in the esteem of our Saviour, and be most highly exalted by him. And *Matth.* 18. 3, he tells them, *Except ye become as little children* (that is, humble like little children, *v.* 4) *ye shall not enter into the kingdom of heaven.*

The abounding more and more in our Duty, is not always increasing in the quantity, as in the length of our Prayers. For the wise man says, *God is in heaven, and thou upon earth: therefore let thy words be few.* For — a fool's voice is known by multitude of words, *Eccles.* 5. 2, 3. *Matth.* 6. 7, 8, our Saviour says, *The heathen think that they shall be heard for their much speaking. Be not ye like unto them.* And *Cb.* 23. 14. *Hypocrites for a pretence make long prayer.*

Instead therefore of long prayer, we are to do our best endeavour to pray better and better, in due Season, in all the times of Prayer, both in publick and in private, Constantly, never suffering our selves to be hindered by light excuses, or by any thing less than great and invincible necessity.

To pray better and better, supposes that thou dost pray well, Understanding what thou sayest, and praying Heartily, and with Humble Reverence. And it is to understand thy Prayers more fully, to confess thy sins with more godly sorrow, and hatred of them, to give thanks with more lively sense of God's Mercies, to pray for Grace with more hungering and thirsting after it, to pray for others with more charity, and to do all with more attention, and with more Humility and Reverence.

To do one of these, to Understand well what thou sayest in all the Prayers of the Church, and to keep up and improve the same, may find thee work enough on *Sundays* and other Holy days, that thou shalt not need to seek for worldly business to employ thy time.

Again, the abounding more and more in reading and meditation, is not the bestowing more and more time on this duty. For excessive study does but weaken the understanding and memory, and make thee less fit for the service of God. But it is the more diligent and constant employing as much time as is agreeable to thy strength, and can be spar'd from the duties of thy calling; and the reading the Holy Scriptures and other books so as thou may'st most profit, and grow more and more

in all Christian knowledge and practice. By diligent reading and learning according to thy strength, thou shalt be able to do more and more of thy duty. But by excessive study thou shalt grow weaker, and do less.

If after thou hast received Confirmation thou dost thy Endeavour according to these directions; then so long as thou continuest so doing, God will surely without fail, give and continue to thee the Grace he has promis'd in this Ordinance. He will, as thou hast pray'd with the Bishop, *Defend thee with his heavenly Grace, that thou mayst continue his for ever* *, and daily increase in his Holy Spirit more and more ||, until thou comest unto his everlasting Kingdom.

I have no more to add, but that for the preserving this Grace, and increase of Grace, thou must truly endeavour to partake of the Lord's Supper as often as thou art invited to it, and to partake of it with due Preparation. A necessary part of which Preparation, is the Understanding of the Service, so as that thou mayst join with the Minister with Understanding and Devotion in all the Parts of it.



CHAP. VI.

The Honour due to Confirmation from those that are to Prepare for it the Souls committed to their Charge. And first the Duty of Parents and Masters in Instruction. The Necessity of the Strict Observation of the Lord's Day, and other Holy days for the same Instruction. The Duty of School-masters.

Parents are bound by the Law of God and Nature to take Effectual care for the well-being of those they brought into the world. And what is the well-being of the body without the good of the Soul? How much care soever they take for their childrens bodies, they have no true love for them, but they are most unnaturally cruel, if they do not Diligently provide for their Souls.

Masters are also bound by the Law of God (*Gen. 17. 13.*

* John 4. 14. Ch. 14. 16.

|| John 15. 2.

Ch. 18,

Ch. 18. 19. Deut. 5. 14. Job. 24. 15) to provide for the Souls, much more than for the bodies of their servants.

Now for the Instruction of children and servants, it is not sufficient to bring them to Church to be instructed by the Minister in the understanding of the Catechism, how diligent soever he is in expounding it. All he can do on the Lord's Day, will be to little purpose with ordinary capacities, without Daily instruction. So unapt are both young and old to learn things of Religion, altho' they are not so in worldly matters.

They therefore who would have their children and servants effectually taught, and in some reasonable time, have need enough to feed their Souls as often as they feed their bodies. That their Souls may not be hungry and starving, while their bodies are full fed, there is need of feeding their Souls so often. If that cannot be, no time, nor frequency of time may be lost, that can be gain'd. And Parents and Masters may so often feed the Souls of their children and servants, without loss of time to other business. They may make every one say once or twice, as much as a short verse in the Bible, and if need be, do so again the next time; and so on till they have it perfectly in their memories. Then they may teach them as much more after the same manner. They may continue so teaching, taking care that all they teach be remembred; either by making the learners repeat every time a little of what they have learnt, or by appointing every third time for repetition only, never holding them long; a quarter of an hour or less is enough for a company of little children; and about two minutes, if only one be taught. By short lessons they will learn most.

By this means, both the Catechism, and a full exposition of it, may be perfectly in the memory of a child, when he is seven or eight years old. And by daily examining him, it will be both kept in his memory, and by degrees understood.

When they are capable, they may with a small addition of time to the aforesaid minutes be shew'd, and taught to understand the Scripture Proofs: as many of which as shall be thought needful, they may read one after another, and the rest may mark in their books.

After the same manner they may be taught such Prayers as they can understand, and are not too long for them.

And when they have learnt so far, they may be taught to Understand the Prayers of the Church, which till they can Understand, and also be Devout in them, they ought to be kept silent in the Church, *to be more ready to hear, than to give the sacrifice of fools. Eccles. 5. 1.* Christ says, *God is a Spirit;*

and they that worship him, must worship him in spirit and in truth. John 4. 24.

After such a manner as children are taught, must be taught elder ignorant Persons. For they are as unapt to learn as children, or rather more unapt. A great deal of patience must be had with both young and old, until they can remember perfectly what they learn. And especial care must also be taken with both young and old, that they do not only say words; but that they mind and understand the sense, and that as well in plainer, as in harder matters. Such need of this I have found even in elder persons, that want not wit in worldly things, that it may be thought incredible: and I doubt not but others may find the like. When you have heard them say the Creed, you must ask them, Whose Son is Jesus Christ? And as easy questions you must ask them in all they learn.

If thou earnestly desirest the Heavenly Learning of thy children and servants, (and what should'st thou desire more?) get some poor, whether children or elder persons, to learn with them. And thy own will learn the better for more company.

And for this benefit of company, different capacities may learn together. All may read or hear the same lessons, that they may take notice of every thing. And all may learn perfectly the Answers, and the chief Proofs. And while the weaker sort are getting these perfectly, others may learn by heart as many as they can of the Proofs, and of other things profitable to be learnt.

Together with these Instructions, the daily reading of the Holy Scriptures may not be neglected. There are none so full of their ordinary business, but, if they have a willing mind, may find time for reading every day one Chapter at least in the Old Testament, and another in the New Testament. And Masters may very well allow so much time to their servants. They that cannot read may hear those that can.

But what shall they do where none can read, or perhaps give any account of the Catechism? Surely they may by no means fail to do all they can, by constant and careful attending in the Church, to the reading of the Scriptures, the Creed, the Lord's Prayer, and the Ten Commandments by the Minister, to the repetition of the Catechism by the young people, and to the Minister's Instructions; and when they come from the Church, recollecting their Memories, and helping one another to remember what they hear. And no better thing can be done by any that cannot read, as well the elder as the younger, than to learn to read if it be possible.

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If their Minister, or any other will on working-days give them at convenient times, the food of their Souls, they, and all that need it, ought most gladly and thankfully to receive it, as the food of their Life, and to hunger and thirst for it more than for any other food.

And for those that cannot read, and others also, it would be very expedient, if in all Parish Churches, where none or few come to daily Prayer, the Psalms and the New Testament were read in continued Order upon *Sundays*. This would be more agreeable to the Design of the Church, than every *Sunday* to pass over many Psalms and Chapters appointed to be read in continued Order.

All should strive hard to have their children taught to read, and to read well. And money given to charitable uses, cannot be better bestow'd, than in setting poor children to school, and elder persons also, if they be willing to learn. If School-time cannot be spar'd, they may be there only while they say their Lessons; or they may have some work to do there, or near the place. If day-labourers desire to learn daily, either to read, or to know for their Soul's health; their Masters wrong not only their bodies, but their Souls also, if they hold them to their work longer than the just time. Hath not Christ himself bounded the day-labour with the twelfth hour? *Matth. 20. 6. 12.*

And that all may have Time for the Duties of Instruction and Learning, nothing is more Necessary than the Strict Observation of the Lord's Day, and also other Holy days, as many as can be conveniently kept. For altho' it is possible that all sorts of people may diligently apply themselves every day, or almost every day, to read the Scriptures, and to teach and learn the Catechism and Prayers: yet the far greater part, such as servants and day-labourers, and others who must work and follow business early and late, will hardly know how to set themselves to do much on working-days. And the most diligent of them will want the time that is necessary for following wholly business of Importance. Such business always mix'd with other matters, cannot be minded or done as it should be.

Nay all sorts of people generally want to be driven and forced from the business and work of their bodies, that they may both have themselves, and allow their Servants Time for the great Work of their Souls.

Therefore it is Necessary that the Lord's Day, and as many other Holy Days as can be kept conveniently, be kept with all possible Strictness their full time of twenty four hours; to bring Christians out of *Egyptian* bondage, into the True Christian

Liberty of Serving and Enjoying God, of getting Heavenly Riches, and needful Resting and Refreshing themselves. They must go to their rest in due time the night before, that they may rise in time, and be well dispos'd for the Serious and Weighty Work of the Day. And their due rest the night after is needful, if they have been diligent in the Duties of the Day; and to preserve the remembrance of what they have read and heard.

To these Ends it is also Necessary that all Occasions of worldly business on the Lord's Day, which are not of great invincible necessity, be taken away. Such is the going out of Higlers and Waggoners on *Monday* morning, who might, if they would, go out on *Monday* night, or *Tuesday* morning. Such is a great market for fat Cattle at four or five a clock every *Monday* morning at *St. Ives* in *Huntingdonshire*. And such is the merchants that trade with the manufactures of *Norwich*, their expecting them to be brought to *London* on *Tuesday* morning, and not giving notice in due time of what they will have brought. By all which, and by the going out of waggons and carts even on *Sunday* evening, very great prophanation is caus'd.

And what indispensable necessity is there for the ordinary Post to travel, or take or deliver letters on the Lord's Day? Should the Great Necessity of the Spiritual Work of the Day be neglected for such worldly matters! And what Superstition is there in setting apart convenient Time for the most Necessary and the most Important Work, and in removing all unnecessary hindrances out of the way? Also why should Souls fast on the Lord's Spiritual Feast Day, for the pleasure of Bodies? when nothing is easier than to provide well and sufficiently for even the fasting of every sober body, without the fasting of any Soul from the Publick Worship upon that account, when there is no other necessity. A duly sensible Christian will not make necessity of the worship of the belly, or of vain pride, or filthy lucre, or of his not liking the weather. He does not so undervalue Heavenly Enjoyments. Nor is he any ways unwilling that any that belong to him should have their due share of them. If he has need to ride to Church, he will take care that his servant that attends upon him, shall not need to stay without; but be in the Church from before the Beginning, till after the End of God's Service.

As to the Duty of Schoolmasters and Schoolmistresses: they have great Opportunity of Instructing Souls. While the Scholars are learning to read, they may by the means before written, learn to say the Catechism, and an Exposition of it. Many may learn together standing in a circle, or round the sides of the school.

school. Five or six, or as many as shall be needful, may say or read one after another what they learn. So many next to them may read the Proof of it, or so much of the Proof, as the Teacher shall think needful, if it be more than a Text. So they may go on round, with another lesson, as they can learn. They that do not say, attentively hearing, and they that do not read out, reading silently. This will be a speedy way of learning, as pleasant as profitable.

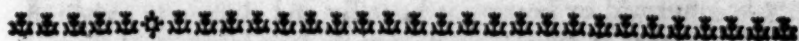
Let it never be forgotten to teach them to Understand as they are capable, what they learn, and to mind the sense of it, not only to say it by rote.

When they learn the languages, it will be an excellent exercise for them to turn the exposition of the Catechism, and the Proofs into Latin: and when they learn the Originals of the Scripture, to give out of them the Proofs without book.

Nothing also can be better, than for a Schoolmaster to teach the Liturgy in Latin, or in Greek; and therewith the true sense of every Prayer and Hymn. It is not so easie to be duly understood, as they who have not consider'd it, or care only for the sacrifice of fools, may be apt to think.

The Schoolmaster may cause a Chapter to be read three times a day by one of the Scholars. And all the rest may read silently with him.

And when Schoolmasters and Parents, and Masters of families, or any of them, are diligent in teaching those that belong to them, let them take heed they be never negligent to bring them to do and live according to what they teach, and to go before them by a good Example.



CHAP. VII.

The Duty of Ministers in Instruction. The Necessity of their Catechizing every Sunday and Holy day, and also Every day.

WHEN due care of Instruction is taken in Families, and in Schools, then the Constant Catechizing in the Church will have good Effect. It will quicken that care, that the children and young people may give a good account of their proficiency. And the Ministers careful expounding and proving all things will be a great help to them.

There

There is indeed no want of printed Expositions of the Catechism. But this will no more excuse the not Expounding it in the Church, than the no want of printed Sermons will excuse the neglect of preaching. Whatever need there is of preaching; there is much greater need, and absolute Necessity of expounding the Catechism in all Parish Churches. For there are in all Parishes many that cannot read; and many more that having no more education than to read *English*, have not learnt to understand many plain words, much less words put together in sentences and discourses, not for want of natural capacity, but of education. And of both sorts there are many that have none to teach them but their Minister.

For the instruction of these, it is necessary that the Minister expound Constantly the Catechism in the plainest words that it is possible for him to use. If they will converse with the unlearned of their Flocks, and try and examine their understandings, they will find it almost impossible to be plain enough for them. And by trying their memories, they will find that they cannot repeat Spiritual instructions too often, altho' other things are easily remembred; and that nothing is more necessary than their Diligent and Constant Catechizing upon *Sundays* and Holy days, as the Laws of the Church require.

Nay, for all that are well instructed, nothing is more useful than the constant and careful Expounding of the Catechism. For the most learned have need to be constantly put in mind of the several parts of their duty; (*2 Pet. 1. 12.*) as the ignorant need to be instructed. And there is no man, even of the most learned, that does so perfectly understand even the Catechism, as to need no further instruction in it; and who may not be improv'd by hearing it honestly and diligently expounded by one that is far inferior to him in learning. And likewise of the printed Expositions there is none so perfect, but a diligent Minister of less learning than the author, may add thereto useful observations of his own. He may explain some things more plainly, and prove more plainly or fully other things. He may also supply omissions, and correct mistakes. And if every time he renews his own exposition, he be diligent to correct and improve it; then he takes the right and the best way for the edification of all his hearers. And nothing can be more for the edification also of himself. Of this Bishop *Beveridge*, in his Preface to his Exposition of the Catechism, very truly says, *We having at this time so many worthy and learned men in our Church—I know not how they can employ their parts of learning to more advantage for the Church, their people, or themselves.*

How

How much soever Expounding the Catechism is despis'd, the right doing of it, so as to lay a sure Foundation of Christian knowledge, not to be shaken by the manifold adversaries of the Truth; and the doing this with that plainness and brevity that are needful for vulgar learners, may be call'd the Master-piece of all learning.

Therefore every Minister ought to do his utmost herein, and to do it every Sunday and Holy day, as the Rubrick and the 59 Canon require.

In those Churches where there is choice of learned men, it ought to be the task of the most learned.

Where there are two sermons in a day, this ought to be instead of one of them, rather than together with it, that it may be the better remembred. It would be very well done to restrain the number of sermons, to make way for a more Necessary and more profitable duty. They do but little more than water pour'd into a sieve, and encourage the error of those who so place Religion in hearing sermons, as to despise necessary knowledge. But people love to have their Minister labour for the wind. And Ministers also are too much inclin'd thereto.

Here the Judgment of Bishop Sanderson deserves to be consider'd. In his Life written by Mr. Walton, is related how, in the times of Confusion, he told Mr. Walton, *That the way to restore this nation to a more meek and Christian temper, was to have the body of Divinity (or so much of it as was needful to be known) to be put into 52 Homilies or Sermons, of such a length as not to exceed a third or fourth part of an hours reading: And these needful points to be made so clear and plain, that those of a mean capacity might know what was necessary to be believed, and what God requires to be done: And then some applications of trial and conviction: And these to be read every Sunday of the year, as infallibly as the blood circulates the body; And then as certainly begun again, and continued the year following.*

To this would be added, That every Sermon be carefully review'd every time it is to be read, and begin with the sum and substance of the former, even when it is of a different subject. Then they would be most agreeable to the words of the Church in the Order of the Baptism of Infants, *And that he may know these things the better, ye shall call upon him to hear Sermons.*

If those Sermons were made in the Order of the Catechism, and in them also were contriv'd the exposition of the more difficult words and places of the Common Prayer, and they were preach'd in the morning; and the sum and substance of them

them were divided into 13 parts, and one of those parts were read every afternoon, at the time of Catechizing; I believe it will be hard to find a better way of the *Sunday* teaching for any Parish.

Two Sermons in a day, or one of the usual length, is too much for ordinary hearers, and is an hindrance to their benefit of hearing the portions of Scripture; the reading of which is surely the best preaching.

But if there must be Sermons besides those now recommended; then let the Directions of King *Charles* the Second tell what are best. In one of them he requires *All Ministers and Preachers in their several Cures, not only diligently to apply themselves to Catechize the younger sort, according as in the book of Common Prayer is appointed; but also in their ordinary Sermons to insist chiefly upon Catechetical doctrines, (wherein are contained all the necessary and undoubted Verities of Christian Religion) declaring withal unto their congregations, what influence such doctrines ought to have into their lives and conversations, &c: And where there is an afternoon's exercise, that it be especially spent, either in explaining some part of the Catechism, or in preaching upon some such Text of Scripture, as will properly and naturally lead to the handling of something contained in it, or may conduce to the Exposition of the Liturgy and Prayers of the Church, as occasion shall be offered; the on'y cause why they grew into contempt amongst the people, being this, that they were not understood.*

Altho' the same Directions were afterwards given by King *James* the Second: yet nothing could be better for the Advancement of the true Protestant Religion.

It is said of the Protestant King *James* the First, that when complaint was made to him of the growth of popery, he returned answer, *That all this was for want of Catechizing.* And the same, with the same reason, may be said of the growth of all schism. For what makes any one subject to error, but the want of knowing the truth? And what makes any one liable to be seduced from the truth, but the want of being well grounded in it? And I cannot but think, that those Disguised Popish Seducers, who are the great Promoters of all our Schisms, to weaken us by Division, do likewise promote our Contempt of Catechizing. For nothing in the world does so much Expose us to their Delusions.

The same King *James* the First, in his Letter of Directions to the Lord Archbishop of *Canterbury*, in the year 1622, orders, *That those Preachers be most encouraged and approved of, who spend their afternoons exercise in the Examination of children in their Catechism, and in the Expounding of the several points*
and

and heads of the Catechism: which is the most ancient and laudable custom of teaching in the Church of England.

And the Lord Archbishop of Canterbury, in his letter thereupon written to the Lord Archbishop of York, says, *So far are these Directions from abating, that his Majesty doth expect at our hands, that they should increase the number of Sermons, by renewing on every Sunday in the afternoon, in all parish Churches throughout the Kingdom, that Primitive and most Profitable Exposition of the Catechism, wherewith the people, yea the very children, may be timely seasoned and instructed in all the heads of Christian Religion. The which kind of teaching (to our Amendment be it spoken) is more diligently observed in all the Reformed Churches of Europe, than of late it hath been here in England. I find his Majesty much moved with this neglect; and resolved (if we that are his Bishops do not see a Reformation bereof, which I trust we shall) to recommend it to the care of the Civil Magistrate.*

And in a Sermon preach'd before the same King James in the year 1624, by James Usher Archbishop of Armagh, are these words, *Your Majesty can never be sufficiently commended, in taking order that the chief heads of the Catechism should, in the ordinary Ministry, be diligently propounded and explained unto the people throughout the land. Which I wish were as duly executed every where, as it was piously by you intended.* — The neglecting of this is the frustrating of the whole work of the Ministry. For let us preach never so many Sermons unto the people, our labour is but lost, so long as the Foundation is unlaid, and the First Principles untaught, upon which, all other doctrines must be builded.

The neglect therefore of Catechizing, and Expounding the Catechism in any parish Church whatsoever, is altogether inexcusable. There can be no reason (whatever pretence there is) to justify it. And in other Churches, what can be better for the one part of the day, than the constant Expounding the Catechism, or the whole Body of Divinity in Order? Where many preach by turns, every one may have his Part assign'd him.

And for this Exercise the Morning is the fittest part of the day. Because this is more Necessary and more Profitable to all; requires more Learning and Diligence in the Minister, to do it as it ought to be done; and more Attention and Care in the hearer, to understand it duly, than ordinary preaching. Witness the innumerable Errors in Religion; and the many different Opinions among the best and the most learned of the True Church. Can either Teacher or Learner go safely through all

all these, without the most serious, and the most painful Diligence?

And the more Diligence is requir'd, because this Exercise is not to be done with troubling the people with the confutations of errors and different opinions; but by laying the Truth before them so plainly, and with such satisfactory Proof, as that they shall be well arm'd against any error, whensoever they shall be tempted to it.

But this Great Important Duty, so Necessary to be done by Ministers every Lord's Day, and other Holy days, as is now shew'd, is also extremely necessary to be done by them Every day. For all they can do on the Lord's Day (as is observ'd in the next chapter before) is to little purpose with ordinary capacities, without Daily Instruction. And there are great numbers of both young and old, who have none to teach them but their Minister. And whatever others are taught by their Parents or Master, or by their Schoolmistress, or a Schoolmaster of the lower sort, (who must do as well as they can) it is the well Learned, judicious, and Painful Minister or Schoolmaster, that must set the Understandings right of all Learners in the true Exposition both of the Catechism, and of the Prayers of the Church, and shew them how every thing is prov'd. Bishop *Beveridge*, in his Preface to his Exposition of the Catechism, says, *To make children understand every word and expression of the Catechism, as it is necessary they should in order to their being fully instructed in it; this I think is one of the hardest duties belonging to the Ministerial Office. &c. Herein lies the main Difficulty, even how to possess young and ignorant people with a clear Understanding, right Apprehensions, and a due Sense of all that is contain'd in the Catechism; that they may become Wise unto Salvation.*

If you only talk or read to them, altho' it be daily; yet what you do is much like what, *John 3. 8*, our Saviour says of the wind: they hear the sound thereof; but can tell little more of it.

Therefore it is most necessary that you make them answer all necessary questions, and say and repeat lessons, and go over them again and again, with long Patience, until they are perfectly settl'd in their Memories. Trial will shew the truth of this.

And if you diligently teach them the most effectual way, and that every day; yet it is not a few weeks or months, that will make them tolerably fit for Confirmation and the Holy Communion.

This

This dulness is not only in those we call dunces, but in the generality of those who have not their understandings and memories improv'd by education at school, or have learn'd no more than to read or write. Nay the best and wisest have a great share of dulness in the concerns of their Souls. *1 Kings 1. 6. Cb. 11. 1 to 9.*

But that which is most to be consider'd, is, That all knowledge of Spiritual things, as well plainer * as harder, is a Special Gift of God. *They are spiritually discerned. 1 Cor. 2. 14.* And they who are minded either to learn, or to teach them effectually, must be willing to employ Diligence and Time suitable to the Worthiness of them.

If the Apostles and their Assistants were not long in the first instructions of their converts, they had that miraculous Assistance which is not now to be hoped for. And we having Christianity planted and settl'd among us, and the means of learning it from our infancy, and of bringing up our children therein; as children are taught and learn it by slow degrees, and in long time: So they who have neglected the opportunity of Early instruction, either for themselves, or those that belong to them, have no reason to hope that a Late learning or teaching shall be speedily compleated as it ought to be. And accordingly it comes to pass, that elder ignorant persons must be taught like children, altho' they have no want of understanding and memory in worldly matters.

If Ministers therefore would bestow an inconsiderable part of convenient time once a day, in teaching the Catechism and Prayers of the Church, to those that are willing to learn, after such a manner as is directed in the foregoing chapter, they may do a hundred times more good than they can do by their Sermons.

And if these things that have been said for Ministers Daily Catechizing, be true, (and they that will may find them so) then there is no want of the most Cogent Reason for this Daily Catechizing even by Ministers. The Advancement of the Glory of God thereby, of the Heavenly Benefit and Honour of the Church, of the Eternal Salvation of Souls, and the Great Reward which they shall receive, that will so serve Christ †, should make a Christian Minister give up himself with all Chearfulness and Diligence to so Blessed a Work.

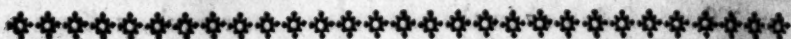
For this and other Great Ends, the Residence of the Shepherd with his Flock should be most strictly requir'd. And that

* *Isai. 44. 17 to 21.*

† *Dan. 12. 3.*

there

there may be meet Shepherds, as many as are needful, every where Residing with their Flocks, a Christian Nation should not be unwilling to *render unto God the things that are God's.*



CHAP. VIII.

The Duty of Godfathers and Godmothers in Instruction. Of the Means of bringing all to do their Duty therein.

THE Duty of Godfathers and Godmothers is plainly enough told them in the words of the Church, *Ye must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn Vow, Promise and Profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons. And chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue; and all other things which a Christian ought to know and believe to his Soul's Health; and that this child may be vertuously brought up to lead a Godly and a Christian life.*

Altho' they cannot do this as the Parents and Masters may and ought: yet they may and ought, First, To undertake for none, when they are past reasonable Hope of Life to perform what they undertake: Secondly, To undertake only for such, as they have reasonable Hope of Opportunity to see taught and brought up to a Christian Life: and Thirdly, To call upon the Parents and others that neglect their Duties, and to give them all the Assistance they can. They are to do carefully all they can for the child's Soul.

Ministers also are Godfathers to all their Parishioners, not only to teach and exhort them in the Church; but also as they can, in every place; (*Act. 5. 42. Ch. 20. 20*) and to endeavour to bring all to do their Parts in teaching, and bringing to a Christian Life those that belong to them.

But who can tell how to perswade both Ministers, and others that call themselves Christians, to do their indispensable Duties of Teaching, or seeing taught those that belong to them, all things which a Christian ought to know and believe to his Soul's Health; and of doing their best Endeavour to bring them to lead a Godly and a Christian Life?

May

May God direct the Higher Powers to make effectual Laws, and prosper the same: that the Means of Instruction may be every where sufficiently provided; and that every one's Interest, both of Teacher and Learner, may be made Inseparable from his Duty, whether of Teaching, or Learning, or Living, as a True Christian ought.

One good means of bringing young people to learn, may be read in Mr. Hales's Letters from the Synod of Dort. He gives an account of an Helvetick Law, *That all young persons that design'd to marry, were to repair both he and she to their Minister, a little before they design'd to marry, and by him to be examin'd how well they had learn'd their Catechism. If they had not done it perfectly to his mind, he was to defer their marriage until they had duly learn'd it.*

This is no more than what the chief End of marriage declar'd in the Common Prayer-book requires*. And for that end †, One of the True Church ought not to be married to a Dissenter: because this is to bring his or her children into apparent danger of being brought up in a wrong way; especially if the children are left to the surviving dissenter before they are brought up.

But the good Laws already made for regular marriages, have lost their power, by the not observing the 62d and 102d Canons; which strictly require all to be married in the Churches or Chapels where the parties or one of them dwell. So that whatever unlawful or unhappy marriage the parties are resolv'd upon, they will obtain it even by a license. If one will not, another will: and neither Parents, nor any other, can hinder it. For vile lucre's sake, even by licenses, no Parents can be secure of their children.

Another good means of moving people to learn, and to practise Christianity, would be the doing Justice in their Burial. Why should those have Christian Burial, who evidently never would be Christians; who either would never learn any thing of Christian knowledge, or never practise it, or never would leave notorious negligence in their duty? And why should not a distinction be made between those who did their duty in their health, and those who, without any assurance of their sincerity, began to do it on their sick beds?

The Order for the Burial of the dead in the Common Prayer-book is plainly design'd only for those who gave all reasonable proof of their Certainly dying true Christians. For the Mini-

* See Mal. 2. 15.

† 1 Kings 11. 2, 4. 2 Cor. 6. 14.
S Rer

ster says, *It hath pleased Almighty God of his great mercy to take unto himself the soul. We commit his body to the ground—in sure and certain hope.* He not only affirms this Certainty to the people: but he says unto God, *We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world.* A supposition that we do not know to the contrary, is not sufficient in this case, without reasonable evidence. And this positive affirming of all both good and bad, must be an encouragement to that neglect and contempt of Christian knowledge, and that licentious living, which so reigns among them that are called Christians.

All that can be now done until the Discipline of the Church has more power than now it has, is, that the Minister make some alteration of those positive words, as need shall require; and also if need requires, to omit these words, *as our hope is this our brother doth.*

And upon other occasions it may not be said of any, that they put their trust in God, when they give no good proof of it.

The Law of the Common Prayer cannot require us to lie, or speak rashly unto God.

Another most necessary means of bringing all that have any desire to do their Duty, to the doing of it as they ought, is, That none be admitted to Confirmation, without being Presented according to the Rubrick, and also call'd by his name before the Bishop; and also That none be presented to Confirmation, or admitted to the Communion, without his giving timely notice, and all reasonable Satisfaction that he is duly Prepared, both in Knowledge and Practice.

The neglect of this is dreadfully Fatal. For by this means the most Ignorant, as well as the most Knowing, the wholly Unprepared, as well as the most Prepared, finding admission; all necessary knowledge, all True Religion, and all doing any otherwise than what every one pleases, are counted needless; and multitudes come Unworthily to the Holy Ordinances, even to be confirm'd and hardned in their ignorance and sins. O horrible and dreadful!

I say Timely notice must be given, that the Minister may have such Time to consider and satisfy himself, as is needful in the most Important, and most Difficult matters.

And that Ministers that take Due Care of their Duty, may not labour in vain; it is necessary, That none be suffer'd, contrary to the Rubrick and 28 Canon, to present to Confirmation, or admit to the Communion, any that are not of his own Flock.

I have now shew'd what is the Honour due to Confirmation, in preparing Souls for it by Instruction.

CHAP. IX.

The Honour due to Confirmation in Presenting to the Bishop those that are Prepar'd for it. None to be admitted to the Communion, that refuses to be Confirm'd.

BOTH young and old are brought and come to Holy Duties, without considering how they are Prepar'd for them. So Children are brought up to say Prayers rudely, without Praying. They are Brought to Confirmation, without knowing so much, as to make an answer of two syllables. Even they that answer for Children at their Baptism, know not to make their short answers. And people come to the Holy Communion knowing little or nothing more than they see.

That better regard may be had to Holy Confirmation, God grant that what follows may be duly Consider'd.

At the Baptism of every Child, the Minister gives this Charge to the Godfathers and Godmothers, and with them surely to the Parents, and also the Masters and Schoolmasters, *Ye are to take care that this Child be brought to the Bishop, to be Confirm'd by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.*

This must suppose, as is before shew'd chap. 2, That they have a competent Understanding of the Catechism, and live according to it; and also that they understand what Confirmation is, and how to join with the Bishop in it with Understanding and Devotion.

It must suppose also Such Preparation at the time before they are Confirm'd, as the Dignity and Benefit of the Ordinance require. For which read chap. 3.

Therefore Parents and Masters, Godfathers and Godmothers, and Schoolmasters, are to see that those under their Charge be so Prepar'd; and to bring or send them to their Minister in due Time; that he may see whether they be duly Prepar'd. See chap. 3.

Here all have the greatest need to take care that they be not too easie. For that is the greatest Wrong they can do to the Souls they are charged with. For by so doing, they cause them to partake of God's Ordinance Unworthily, to the Loss of the Great Inestimable Benefit of it, and instead thereof to their hurt.

When they are found duly Prepar'd, the Rubrick orders, *That every one shall have a Godfather or a Godmother, as a Witness of their Confirmation.* And the 29th Canon requires, *That he or she be one that hath receiv'd the Holy Communion.* And great Reason there is for their having such Witnesses, as will take care to see them Duly receive Confirmation, and to put them in mind of their Duty afterwards.

The Rubrick also orders, *That whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send, in Writing, with his Hand subscribed thereunto, the names of all such persons within his parish, as he shall think fit to be presented to the Bishop to be Confirmed.*

To the end that none may neglect this Duty, the Rubrick at the end of the Order of Confirmation, requires, *That none be admitted to the Holy Communion, until such time as he be Confirmed, or be ready and desirous to be Confirmed.*

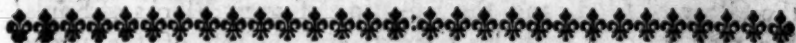
This is the Duty of all Ministers, how much soever it is neglected; that they may not suffer God's Ordinance to be despis'd, nor the Great benefit of it to be lost. Besides, they have solemnly Vow'd at their Ordination, *To give their faithful Diligence, always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same according to the Commandments of God; so that they may teach the people committed to their Cure and Charge, with all Diligence to keep and observe the same.*

They have also openly in the Church Declared their unfeigned Assent and Consent to all and every thing contained and prescribed in, and by the book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies, according to the use of the Church of England.

Therefore if any of their parishioners think Confirmation not necessary, or not ordain'd of God, they may not take that for an excuse.

If it were not ordain'd of God, it would yet be a Pious Good thing, as no sober Protestant can deny. Therefore any that think it not commanded of God, need not doubt of the Benefit of their devout Praying with the Prayers of the Church offer'd

offer'd by the Bishop, for the Graces of the Holy Spirit. And also they need not doubt of God's Blessing upon their keeping Unity with the Church, and their dutiful Obedience to the good Laws of it. *Eph. 6. 1, 2, 3.*



CHAP. X.

The Honour due to Confirmation from those that Administer it. The great Necessity and Benefit of Yearly Personal Visitations, as in the Primitive Church. What is to be done to Dissenters.

GOD grant that the Honour due from them may be duly consider'd; That those *Stewards whom their Lord hath made rulers over his household, to give them their portion of meat in due season, may so do, as faithful and wise Stewards:* And that they may so rule the Lord's Household, as that all, through his Grace, may be ready in due time to receive their Great Portion: That the means whereby it is dispens'd and receiv'd, may be so Reverently and Orderly done, as becomes the Dignity of God's Holy Ordinance, and the Divine Majesty of his Holy Spirit, whose Grace is in a Bounteous measure communicated thereby, if Rightly done.

For these Blessed Ends, the late King George of Happy Memory, gave Direction to the Convocation to Consider of Rules for the Better Instructing and Preparing young persons for Confirmation, and for the more Orderly performance of that Office. To that Venerable Assembly it does belong to consider of these things. But, as for this Consideration, the single Members of it must tell each of them his opinion: So a Presbyter that is not one of them, may with humble Submission do the same.

This therefore, with all humble Submission, is here freely done by one that has the greatest and most affectionate Reverence to the Episcopal Order.

For those Blessed Ends, may it be consider'd, whether the way of Visiting by the Bishops of the Primitive Apostolick Church, is not surely the best.

The Council of *Toledo*, in the year 633, ch. 35. says, *Episcopum per cunctas Dioceses Parochiasque suas, per singulos annos*

ire oportet. A Bishop ought to go through all his Dioceses and Parishes every year.

By so doing he may see, or by some means find what is now purposely conceal'd from him, even under the cloak of an Oath. And should he be so put off in what so much concerns the Glory of God, and the Salvation of great Flocks of Souls! He may see how both his Clergy, and the rest of the people committed to his Charge, do their Duty, particularly in Catechizing, and Preparation for Confirmation. He may have sufficient opportunity, which now he cannot have, to Examine those that are brought to him, and to inform himself how they live according to the Catechism. He may also do that which now seems impracticable, that is, take effectual Care for due Decency and Order. By these means, instead of very few coming to God's Ordinance as they ought, all that can be done, may be done for its being Rightly receiv'd by all.

Other great Advantages there are of this Personal Visiting every Parish. They that through sickness or other weakness cannot travel, will not lose the opportunity. And by Yearly Visiting, and where need requires, Oftner, all will have this great Means of their Souls food in due Season, as Christ requires. What can be more unkind, than for a Spiritual Father to let any one of his dutiful Children stay long without it, any longer than absolute Necessity requires? They should neither Die nor Live without it. And if they are Dutiful children, they will chearfully go a journey to attend upon him at his place of residence.

Another great Benefit there is of frequent Personal Visiting, little thought of. They who by sickness are confin'd to their beds or houses, may have the sure means of receiving the Holy Ghost the Comforter, in their greatest Need of him. But this was so thought of in the Ancient Church, that when in danger of death a Bishop was too far off, St. *Jerom* and many others would have his absence supply'd by an inferiour Minister: as in the like Necessity they would have Baptism administr'd by a lay man *. Jesus Christ went not only to the *Synagogues*, but to private houses: and so did his holy Apostles.

He went about all the cities and villages, teaching in their Synagogues, and preaching the Gospel of the Kingdom. Matth. 9. 35. He did so, altho' he was so far from having those conveniences for travelling which his Successors on earth now

* See Part 2, ch. 5.

have, that he went on foot. When he sent forth his Disciples, *he sent them before his face into every city and place whither he himself would come.* Luke 10. 1. And what can be more for the Honour of his Stewards, who have no need of his wearisome way of travel, (*John 4. 6*) than to follow the blessed Example of our Great Lord? He never stood upon punctilioes. To shew how far he was from that, he wash'd his Disciples feet, and that in such a manner, as if he were their real Servant. May any of his Servants then think any thing too much to do for the Souls that are his Members! When he has said, *I have given you an example that ye should do as I have done. Verily verily I say unto you, The servant is not greater than his Lord, neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them.* John 13. 15, 16, 17.

Here is worthy to be consider'd what Bishop Beveridge says in his Preface to his Exposition of the Catechism. After having given good advice for the necessary Duty of Catechizing, and for enforcing all to do their parts, he adds these words: *Nothing would then be wanting to compleat the Work, but that every Bishop go through his whole Diocese, as the Law requires, at least once in every three years, to see how it hath been done, and to Confirm those who have been thereby fitted and prepared for it. Without which all will come to nothing. For unless a Bishop doth his Duty, or in case of Necessity procure it to be done by another, both his Clergy and the people will be apt to neglect theirs; and the fault will in great measure lie at his door. Which therefore cannot be supposed of any, who are sensible of the strict Account they must give at the last Day of all their actions, and especially of this, wherein the Glory of God, the Good of the Church, the Salvation of the Souls committed to their Care, and by consequence their own, is so highly concerned.*

He says, *at least once in every three years.* But for the Reasons aforesaid, he might very well have said, Every year, and also Oftner where Need requires.

He says also, *Unless a Bishop doth his Duty, or in case of Necessity procure it to be done by another.* For why should not this be done in a whole Diocese, as well as in any Parish?

For whatever a Bishop through any just Necessity cannot do, why may not one of his Cathedral be Consecrated for a Suffragan; or more, if the largeness of the Diocese require it; and undertake so Blessed a Work for the Revenues they already have; and therefore be Consecrated and admitted without fees? As it would certainly be most for the Good and Honour of

the Church, to have all the Ministers of Christ whatsoever, both Ordained and Placed in their several Stations, as freely as they were by Christ and his Apostles.

And I cannot but pray, and I hope many will pray with me, That in all his Majesty's Dominions, and in all places of the world, where any of the Church of *England* dwell, there may be of the Episcopal Order, those that shall be Disintangled, Resident, and Ready, as often as Need requires, to Confirm in due season; (that so far as is possible, none Prepared for it may die without it) and to do whatsoever else is needful to be done by them.

Where maintenance suitable to their Dignity cannot be had, they may be, as well as they can, as they were in the days of the Apostles; until their Flocks can be made sensible of the Command of Christ, *To render unto God the things that are God's*; and how their doing so is for the great Good, both of their Souls, (*Gal. 6. 6 to 10*) and also of their bodies. *Prov. 3. 9, 10. Mal. 3. 8 to 13.*

Sufficient has been now said, for the Personal and Yearly Visitations of the Most Reverend, and Right Reverend Fathers. And God Grant that all may acknowledge the Truth. And may those Fathers duly consider the Benefit to the Church of such Visitations; and withal what Reason there is for performing them with the Resolution of *St. Paul*, in the regions of *Achaia*. *2 Cor. 11. 9, 10.*

May they also consider what Reason there is,

1, For their not giving short Warning, nor a few days Warning of the Day, nor, if it may be less than a full Month? that there may be Time enough for a Deliberate doing all that is to be done by the Minister; that none through business or absence may lose the opportunity; and that all may be duly prepar'd.

2, For their Admitting none to Confirmation, without a Satisfactory Account from their Minister, 1, Not only of their saying the Catechism, but of their Understanding it, and Living according to it: 2, Of their having performed, and frequently performing the Work of Repentance; and their Believing that God, for Christ's sake, will grant to them the Promises of Baptism, and of Confirmation: 3, Of their Understanding, and duly considering the Vow, and the Prayers of Confirmation; that they may Devoutly make their Vow, and join in the Prayers.

3, For the Bishop himself to Examine carefully some of them; and to do this before the beginning of the Service; And also before the beginning of the Service to hear the complaint

plaint of any who think their Minister refuses to present them without sufficient cause.

4, For the strict observing the Orders appointed by the Church, for every one to have a convenient Witness, for their being Placed in Order, and for every one to Answer audibly to the Demand of the Bishop, and that in Order one after another; and the Bishop, or one appointed by him, to see the Answer so made.

5, If there be a great number, to divide them into companies, and the Bishop to make the Demand severally to each company, Reverently brought before him by their Minister, and by him again brought to their places: and when he lays his hand upon them, for the Ministers to bring them again before him, and to their places, without suffering or enduring any to thrust themselves. Or if it be thought best to have the several companies brought but once before him; then together with the Demand to repeat the Responses and the first Prayer.

6, For taking care that all be present within Hearing the whole time; or Repeating the whole Office for those who cannot be within hearing: and if they be too many for his Strength, Dividing them for another part of the day, or rather for another Morning.

7, For taking effectual Care with the help of the Churchwardens, that the whole Congregation be in their proper Places, with quiet and decent Behaviour.

Whatever is the custom, too much Care cannot be taken, nor may any Care be thought a trouble, for the Right and Reverend Administration, and Receiving of this Holy Ordinance: That therein due Honour may be paid to God, and to his Holy Spirit. That we may shew our selves duly Thankful for the Inestimable Grace that is offer'd to us; And that it may be Obtain'd, and Fully obtain'd by every one.

Herein, both the utmost Care, and the utmost Vigour are little enough to gain any advantage over a Fatal Custom. And a Minister that truly does his Duty, has the greatest need of all the Assistance that can be given him.

Surely all that is here said of the Honour due to this Blessed Ordinance from the Reverend Fathers of the Church, is for their Honour, for their High and Everlasting Honour, Infinitely above any worldly honour whatsoever. And nothing would more secure their Dignity against the attempts of all their Enemies.

O then,

O then, that the Church of God, which he hath purchased with his own Blood, may see that Happy Day, when those Reverend Fathers shall, for the Love of God, who so Lov'd us as to lay down his Life for us, and for the Love of Innumerable Immortal Souls Redeemed by His most Precious Blood, Apply themselves Unanimously and Vigorously to the Blessed Work, so Honourable also to them, and to Engage Effectually all their Clergy to do their Parts for the Restoring and Advancing of his True Religion!

But in pleading for the Episcopal Dignity, I am far from any inclination to favour the persecution of Dissenting Consciences. For the wisdom that is from above, is peaceable, gentle, and easy to be intreated, full of mercy. Jam. 3. 17. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. 2 Tim. 2. 24, 25.

The right Way then to bring over our Dissenting Brethren to the Church, is to let them see us live up to our Holy Profession; and Charitably to do to them, as we would be done to.



CHAP. XI.

What is to be done to Ideots, and to those who are dull through Neglect.

IDEOTS have Souls which were bought with Christ's Blood, as dearly as the Souls of the wisest. Therefore it is an Inexcusable wickedness to neglect the meanest Christian. And Matth. 18. 10, our Blessed Lord and Saviour says, *Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their Angels do always behold the face of my Father which is in heaven.*

They therefore whom God has made incapable of understanding the Catechism, be their incapacity more or less, they may, and must be Carefully taught so much both of Knowledge and Practice, as they are Capable of learning, and in words and expressions agreeable to their Capacity. The most simple Ideots may be taught something of God and their Duty.

And

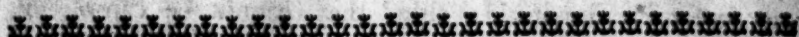
And they that learn and do so far as God has enabl'd them, may surely be Confirm'd; altho' they cannot be capable of partaking of the Holy Communion. And the Bishop, instead of the Question appointed, may ask them a short Question, agreeable to their Capacity.

They that were born Dumb and Deaf, may have and shew some sense of God and Duty, and may be shew'd to kneel before the Bishop. And without doubt he may give them the Blessing.

For God surely requires of no body any more than he gives. And he has given his Son to Die for every one without exception. *Rom. 14. 15. 1 Cor. 8. 11. 2 Pet. 2. 1.*

But they who are dull through Neglect or Sloth, and thereby unapt to learn Christian knowledge, may not be indulg'd. If in ripe years they can learn no faster than children, what they should have learn'd in their childhood, they must be willing to learn and be taught as children. For our Saviour says, *Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. Mark 10. 15.* They may not think to be sav'd by proud despising what children are taught. For the Catechism is the Chief and the Foundation of all Christian Knowledge, and the very Marrow of the Bible. They must therefore learn it as they can, with Diligence and Patience, until they have learnt all things which a Christian ought to know and believe to his Soul's health. And when they have so done, they must with the same Diligence continue learning as long as they live; both to keep what they have, and to grow in grace, and in the knowledge of our Lord and Saviour *Jesus Christ. 2 Pet. 3. 18.*





C H A P. XII.

The great Inconveniences of the Neglect of Confirmation. The great Benefits of the due Observation of it. An Exhortation to Prayer.

TO move all, both those that Administer Confirmation, and those that are to be Confirm'd, and those that ought to Prepare Souls for it, to pay that Honour which is due to so Holy and Blessed an Ordinance; it highly concerns them to consider the great Inconveniences of the Neglect of it, and the Inestimable Benefits of Duly Honouring it.

The Inconveniences of the Neglect, or negligent performance of Confirmation, and of Preparation for it by Catechizing, &c, are these.

1, The generality of people are drown'd in a Deluge of ignorance, notwithstanding all our preaching; which without diligent Catechizing, serves to little purpose, but to keep the hearers ever learning, and never able to come to the Knowledge of the Truth.

2, All Religion is turn'd into a meer slight complement, and Prayer into a formal prating, whether it be understood or not. And this prating is countenanced by a no less evil custom of hasty reading the publick Prayers. Those Prayers are also lightly esteem'd. And the great Privilege of the highest Bishop, to offer up unto God the Prayers of the People *, is counted a mean employment for Deacons, and the lower sort of Priests.

3, *The scant measure that is abominable †*, is generally the best measure in all the Worship and Service of God, and in all things belonging thereto. And the Lukewarmness which Christ abhors ‡, is likewise the best temper.

* Heb. 7. 25. Ch. 13. 15. Rev. 5. 8. Luke 24. 30.

† Micah. 6. 10.

‡ Rev. 3. 16.

4, Heresy,

4, Heresy, Schism, and Atheism, abound exceedingly.

5, Many horrid crimes pass for innocent things. Our first Entrance into Christianity is with the Sureties solemn taking God's Name in vain, or their Equivocating silence. Any Sureties are thought sufficient in so Weighty a Matter; even altho' they have no reasonable Hope, either of Opportunity, or of Life to perform their Vow.

It is not long since Baptism was generally denied to slaves in the Plantations. And in some places it is still (or was very lately) denied. Confirmation has been made a rude disorder. Both that and the Lord's Supper are for the most part either neglected, or receiv'd without any tollerable Preparation; and by the admission of the ignorant and unprepared, are made the confirmation of the contempt of necessary Knowledge and true Christianity. Good and bad are admitted to the Lord's Supper, notwithstanding 1 Cor. 5. 11. and Ch. 11. 27, 29, the 26th Canon, and the Rubrick and Exhortations in the Common Prayer-book. St. Paul's Prohibitions plainly shew, that, whether Judas was admitted or not, we may not admit known sinners without repentance. A vile order is thought good enough for Churches, or any thing belonging to them, such as the parishioners will not endure in their own houses. And so they honour themselves far above their Maker, who gave them all they have. So little Reverence is paid to the House of God, as to make it a common play-house for ringers. Any pretence is thought sufficient for absenting from Church, or coming late, or departing before the end. Any of these is allow'd to a servant for the meer worship of his master or mistress. Every where the former part of God's Service is always disturb'd by late comers. Even in God's Service a great Temptation to adultery in the heart is counte'd a laudable fashion. The Lord's Day is made a day of worldly business, upon pretence of Christian Liberty. And so Christian Liberty to Serve and Enjoy God, to gather the True Riches, to Feast Souls, and to give our bodies necessary and convenient Rest, is chang'd for Egyptian Drudgery. Days appointed for the solemn Worship of God, and solemnly bidden in the Church, are solemnly forbidden in the market; even the Days of God's *laying down his Life for us*, and of *his Ascension to his Kingdom in Heaven*. Who scruples at feasting on the Fasting days appointed by the Church? Divers kinds of Sacrilege and Simony are justified by their several pretences. Churches are even expos'd to publick Sale. What is the taking, or withholding from God all, or almost all

all the Substantial part of what was Consecrated to the Maintenance of his Worship; and leaving the Small things for his Honour, and Poverty and Beggary for his Ministers *! And how little better are Sine-cures and Non-residence? Solemn Oaths of Parish Officers and others are made meer matters of Form. And this with Presentments of Nothing, the other meer matters of form, is the Reformation of Manners by both Spiritual and Temporal Courts. How much is worldly Gain the Real Matter of what should be Sacred Forms! And how are such gains, presentments, and Oaths made even in God's House! Impracticable Oaths are given and taken. Solemn Oaths are given and taken, without the taker's either Knowing beforehand what he is to swear, or Understanding it when he swears, or necessary care to Remember it. Solemn Oaths are also debased to trifles of lucre, without the occasions of Justice. Even the Learned have Need to consider what Oaths they require, and how they are, or may be Performed; particularly how Impracticable is the Truth of Nine Depositions, or any of them, *de certa Scientia præsentandum aptum esse & idoneum moribus & scientia*. Is it not in their Power to Re-form such things, and amend their Laws? And how does the whole Land mourn for the want of a Reformation of both giving and taking Oaths!

These and the like are even the Consequences of the Neglect of Confirmation, or Slight receiving it: Because that is the neglect of the peculiar Means of Grace, to enable us to Understand, and Remember, and Live up to the Duty of the Gospel †: And because by the Neglect of Catechizing, as well the Clergy as the People, do either not understand, or not think of their Duty as they ought.

But if Confirmation were Duly and Decently Perform'd with due Preparation; then all those Inconveniences would, as far as can be expected in this world, be remov'd, by the Grace of God given in this Ordinance, to Know, and Remember, and to Do, as becomes the Honour of Christianity; and by the Natural Effects of the Clergy carefully Expounding, and the people diligently Learning the full Sense of the Catechism, and of every one having made a Serious, and well Consider'd, and Solemn Vow, *To renounce the devil and all his works, the vain pomp and glory of the world, and all the sinful lusts of the flesh; To believe stedfastly all the Articles of the*

* See Mal. 3. 8 to 13.

† See Part 1. ch. 6.

Christian Faith; and To keep obediently God's Holy Will and Commandments, and to walk in the same all the days of his life.

This would be the way of Advancing the Glory of the Church, and of Preserving the Unity of it.

Then by Receiving *the Holy Ghost the Comforter*, Christians would find the Angelical Pleasures of True Christianity; they would be made Rich with Heavenly Treasure; and they would be highly Honour'd by God, and all his holy Angels.

Then would all Orders and Conditions of men be happy in one another. Christ's Church would have Lively Members: the King would have truly Loyal Subjects: Parents would have Dutiful Children: Masters would have Faithful Servants. And all by *patient continuance in well-doing*, would both seek for, and find glory, and honour, and immortality.

But to bring such things to pass, is the Marvellous Work of God alone.

Therefore may all, with Earnest Endeavour to do their several Parts, Devoutly Pray, *That God would with his Favour behold our most Gracious Protestant Sovereign*, and all the Royal Family; and so replenish them with the Grace of his Holy Spirit, that they may always incline to his Will, and walk in his Way; and endue them plentifully with Heavenly Gifts: That he would be pleased to Direct and Prosper all the Consultations of the High Court of Parliament, and of the Venerable Convocation, to the Advancement of his Glory: And that he would send down upon our Bishops and Curates, and all Congregations committed to their Charge, the Healthful Spirit of his Grace; and that they may Truly Please him, pour upon them the continual Dew of his Blessing: That in his Infinite Mercy he would vouchsafe to grant this for the Honour of our Advocate and Mediator Jesus Christ: To whom, with the Father, and the Holy Ghost be all Honour and Glory for ever and ever. Amen.*

** That permits nothing of the Pope's pretended power.*

FINIS.

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